Creative Leadership of Adult Education

Creative Leadership

PRENTICE-HALL, INC.

of Adult Education

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Preface

This book has been written to give adult educators in universities and in the field a better picture of the scope, problems, and potentialities of adult education. It is also intended as a presentation of some principles that will give more unified and cohesive direction to the many aspects of adult education, and some practical skills and techniques of leadership in the field.

There are two broad types of adult learning. One of these is, of course, learning from consciously planned, purposefully organized learning situations. These constitute what is often called "adult education," which consists of individual- and home-study plans, classes, forums, and other group-study plans. The other broad type of adult learning is that which occurs in our day-to-day experience.

Adult education leaders have given, and are giving, serious attention to developing and improving adult learning by means of planned learning situations, but only recently have these leaders begun to explore the vast areas of adult learning in day-to-day experience. These explorations may reveal that the two types of adult learning have an interrelated function in the education of the whole man in a whole community. Both types of adult learning, viewed from the standpoint of broad criteria of adult experiences that contribute toward maturing, may thus take their proper place in the adult school of experience.

In general, the learning experiences that adult learners have selected for planned learning situations have not been directed toward the control and improvement of environment, but have been limited to amelioration of their personal problems instead of environmental causes. Even when the cause of some en-

vironmental problem is known by students specializing in such problems, it is often difficult to communicate this causal relationship to the people who must exercise the control. The cause of a disease may be well known by health experts, but teaching those who are exposed to it to exercise the proper precaution is still an educational problem.

This education in relationships is most effective when the "school" or the laboratory of learning is the cultural environment of the learner. In other words, we must learn to take adult education into our daily associations—experiences of work, leisure, government, and social life. There is need for a series of broad criteria of adult experiences that can be applied to the learning growth of every adult, whether he is learning to accommodate himself to change or to exercise some control over change.

There is little question that adults want to learn or that American life contains the potential resources for bringing about more functional adult education. The question that is paramount to creative leadership is, rather, how to relate this expression of adult interest to the experiences essential to adult maturity. There are two major problems of adult education in relation to maturity. The first is bringing into focus a core of experiences that adults are having and want to have whether they "go to school" or not, but which are the natural "school rooms" or "laboratories" of continued learning. Second is discovering processes and techniques by which the leader can use his influence and understanding to help adults educate themselves wherever they are, thus bringing into focus the vast array of agencies and institutions of adult education. This book will attempt to deal constructively with these two problems of creative leadership.

In Part One a core of adult experiences essential for maturing is suggested as criteria for planning and evaluating a community program of adult education. Also, the relationship of creative leadership of adult education to these experiences is shown.

Parts Two and Three attempt to apply these criteria to prominent and emerging forms of adult education and to suggest processes by which each form may be improved in the development of sound and wholesome human beings and communities. Implications of these criteria for facilitating community integration of adult education in institutional specializations and for clarifying the functions of adult education in the world community are suggested.

While the techniques and practices suggested in Part Four are closely related to the concepts in the preceding sections, this last section has been arranged so that groups of leaders in any community may use it separately as a guide for in-service improvement of practice, based upon briefly stated principles. Each principle is illustrated with a case statement or practice illustration drawn from the author's observations and experiences in the field. The section is prefaced by some practical suggestions for using the discussion guide.

In brief, the book has been written as a practical aid to leaders and educators in adult education. It is intended to help them develop community programs of adult education that are based upon a recognition of what adult education is, what adults want it to be, and what it might become if the pioneering and experimental practices and principles of creative leaders are accelerated.

The book will also suggest to students of leadership in adult education new areas of exploration that call for more careful research and invention. It is, as a matter of fact, an introductory statement to some of the research now under way in the Institute of Adult Education at Teachers College. From this research we hope to evolve more basic and refined data that will be helpful in giving more meaning, continuity, and creativity to the adult learning experience.

P. L. E.

Acknowledgments

As the writing of this book proceeded, the author became aware that the development of a book is a process of community enterprise. So many people have contributed to its writing that the book has taken on the appearance of a community project. I am especially grateful to my wife, Pearl Essert, who read the various manuscripts, including those that were not sent to the publisher, and who did special research in the library of Teachers College. I am deeply indebted to my good friends and colleagues, to the Research Associates of the Institute of Adult Education, Teachers College, Columbia University—Professors Wilbur Hallenbeck and Max R. Brunstetter—and to Dr. Leland P. Bradford and Robert Luke of the Adult Education Service of the National Education Association for reading the entire manuscript and making very helpful suggestions.

To Miss Florence Mary O'Neil and the publishers of the *Journal of Adult Education* of the American Association for Adult Education, I am indebted for permission to reproduce completely her thrilling article in Chapter Seven. Grateful acknowledgment is also made to many other publishers who have given permission to quote from the literature of the field. Their names are specified in the footnotes and bibliography.

I also want to add a word of appreciation to the hundreds of busy leaders of adult education throughout the country who have given me time for the interviews and observations that have formed the core of this book. Wherever I could identify a practice of the field with any single one of these sources, I have done so.

Finally, I want to pay special tribute to my secretary, Miss Mary Gates, and others who have done so much to translate my hieroglyphics into typed and printed form.

P. L. E.

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Creative Leadership of Adult Education

PART ONE

Goals of Creative Leadership of Adult Education

ONE

The Challenge of Our Times to Creative Leadership

Maturing is a process of growth toward complete expression of potentialities. A plant matures when it expresses its blossom, fruit or seed, that is, its completeness or its maximum potentiality. The human personality has a potentiality of being in more continuous control of itself and of its environment. The exercise of this control over self and environment is the blossom, the fruit, or the seed of maturity toward which men and women have been struggling throughout history.

Social scientists differ regarding the outcome of man's struggle to mature—to achieve control of themselves and their environment and to live in harmony and adjustment with others. Some students of man and his environment say we have made no progress in trying to master our environment and that we rise only to fall back again to barbarism. Others say that we move forward toward maturity as long as we respond to the challenges of a changing environment with invention and creative responses, but when we run away from our problems or become so discouraged with them that we become apathetic and irresponsible, shifting all our powers of self-control to rulers and mystics, we slip back toward immaturity and barbarism. Others say that man's advancement toward maturity cannot be generalized because cultures have personality and uniqueness of themselves and respond to challenge in different ways.

However, most students of man and his environment agree that some of us are always in motion toward a goal, sometimes clearly defined, sometimes vaguely defined. In brief, man is a goal-seeking creature. When he can deliberately, consciously, and voluntarily select ways in which he can move toward his goal he is a relatively free man. When his goal-seeking efforts and desires are surrounded by restrictions, unfair taboos, and intolerant laws, his growth toward free and complete expression of himself and his personality is thwarted. While it is true that men often mature because of the very challenges that obstacles present, their spirit for meeting obstacles is strong only when they have reasonable conditions of freedom under which to experiment.

ADULT EDUCATION AND MATURITY

Our democratic society, recognizing the essential nature of the maturing process in the human being, has developed many instruments and institutions to help keep the way open for goal-seeking personalities to mature. In a democratic society government itself is simply a *means* to the end, a method of assuring and protecting the members of the society in their search for expression of personality. This does not mean that government exists simply to exert police powers in a critical emergency, leaving everyone to make his own laws until a conflict occurs. It means that government has the obligation, as an instrument of the people, to express their collective interests in seeking their goal. People establish governments to remove as many of the obstacles to maturing as possible, and to encourage and foster human welfare in the pursuit of happiness, which is, in brief, the pursuit of maturity.

Another instrument that society has established for helping people to mature is education. Education is a method of maturing in which people learn systematically to express their complete personalities. It has been found to be so important an instrument in this respect that most governments, in fulfilling

their purpose of promoting conditions for the pursuit of maturity, have made education possible for all children and youth to acquire the "common learnings"—the learnings that are common to all men in moving on toward the full expression of their personalities. Thus, the learnings necessary for communication of ideas, the history of mankind, the basic knowledges and attitudes which man has acquired in attaining maturity, are some of the common learnings essential to growth which are taught to children and youth in our schools.

But as we grow older, compulsory education gives way to a type of education in which each learner can seek his own way of maturing. This type of education, in all of its many forms, has come to be known as *adult education.* Adult education is an experience of maturing, voluntarily selected by people whose major occupation is no longer that of going to school or college, in which these individuals or groups plan meaningful tasks and apply sustained inquiry to them.

THE MEANING OF CREATIVE LEADERSHIP

The forwarding of social inventions in which people learn to use an increasing number of their total community resources to carry on continued learning that leads to an improved quality of living is creative leadership of adult education. The chief distinction between creative leadership thus defined and any other leadership is that the former requires the ability of the leader to see and make constructive use of relationships between the institution which employs him and other resources of the community.

The leader forwards social inventions for new uses of resources for learning by identifying these resources and encouraging conditions in the community that will make them more readily accessible and available to all people who wish to learn.

Freedom of accessibility and availability of all learning resources, coupled with free choice by the learner in using these

resources, shifts the control of content, method, and location of learning opportunities from the leader or institution to shared planning of learning opportunities by leaders and learners. This is fundamental to adult education in a free society. Totalitarian cultures can make adult education opportunities free in cost, universal in location, and ostensibly base them upon free choice by the learner of opportunities deemed advisable by the ruling party or class. But the totalitarian power can never risk extensive participation by the learner in the control of content, method, or distribution of educational opportunities. Wherever this condition is absent in any adult education program in our culture, it is the function of creative leadership to correct it by increasingly shifting content, method, and distribution to shared control by learners and leaders.

One of the lessons which the great masses of adults seem to be learning in our time is that leaders are not infallible. While there are still a few aspirants for world messiahship or permanent local hero-worship, their seats of power are built on myths that no longer have the complete credulity of the public. The people have accelerated the process of disposing of tyrants with delusions of grandeur, in the home-town Parent-Teacher Association, in Washington, D. C., and in foreign capitals. The first half of the twentieth century has probably been more marked by the rapid rise and fall of self-appointed charlatans and medicine men than any other corresponding fifty years of history. However, the lesson is not complete and we could still let one of them go so far that we couldn't control him, but the process of extermination of megalomaniacs goes on. It is not a healthy world for tyrants, and we may eventually perfect a DDT of democracy, decency, and truth that will make it impossible for these vermin to live among us.

On the other hand, there probably has never been a period when the world was more anxious to find creative leadership for its institutions. There is an unremitting search for leadership that can challenge our imaginations to invent social forms that

will promise and deliver good will, understanding, and decency in human relationships.

Reverence for institutions as such seems to have become a thing of the past. Creative leadership is being challenged to guide institutions to serve the needs of the people rather than to preserve mere institutional form after its functions have become obsolete. The chief function of creative leadership in our times is not that of perpetuating itself. In a sense, the creative leader and the creative institution are expendable. The function of creative leadership is, rather, to help us face the consequences of our own behavior. The primary task of leadership is, therefore, to help us make our experiences meaningful, since an experience that has learning value for an individual is an activity that has predictable consequences.

Dual Responsibility of Creative Leadership of Adult Education. Fundamental to the adult search for creative leadership are two major educational responsibilities. One of these responsibilities is that of finding a hard core of personal experiences around which each adult can build his own sense of self-realization and have some measure of conscious growth toward maturity. Most adults want to continue to mature and reach the full expression of their personalities. Few, however, have any way of knowing whether or not they are making any satisfactory progress in that direction. Their measures of growth are limited, as a rule, to one or two of the experiences essential to wholesome exploration of unique personality. The leader of adults must help them expand their horizons of self-expression as well as improve their techniques for giving depth to any single experience.

In order for any person to understand the consequences of his own behavior, he must first understand himself; to know what he *shall* do, he must know what he *can* do. He must know his limitations and capacities before he can anticipate the consequences of his own behavior. The educational process involved here in adult education should be designed to assist all men to

pursue throughout life a continuous study of themselves and their potentialities and limitations.

There is no question that the major portion of adult education activity in the nation is engaged in helping people meet their *individual* needs as they are interpreted by the individuals themselves. In most adult education activities the common pattern is to provide classes and group discussions, shops and laboratories which are set up at the request of a group of people large enough to justify the expenditure for the activity. In most instances this pattern is modified somewhat by leaders guessing at a new type of class that might be successful, or making a survey in advance to determine the demand, and trying it out. It is very similar to the pattern, ordinarily found in merchandising, of anticipating a demand or recognizing it and setting up stock at prices the consumer is willing to pay.

If such a program is completely developed and the individual has adequate guidance and understanding in knowing all of the opportunities that are available to him in the community for exploring his interests and capacities, it is possible for him to find out, over a long period of participation in such activities, what was lacking in his experience to round out a full and wholesome life. On the other hand, there is neither much evidence that the individuals participating in these activities have such full knowledge of all of the resources available, nor much evidence to indicate that many of them understand all the major experiences of life that constitute full and well-rounded living.

Most people know that they must find a way to carry on the normal processes of existence, such as eating, sleeping, finding a home, and securing clothes, but few recognize the drives and urges that motivate their behavior and their yearnings beyond this plane of mere existence. They do know vaguely that there *are* other drives and urges controlling them and that they would like to understand them better. However, under the plan stated above, the individual is expected not only to make an accurate analysis of his motivation but also to determine what educa-

tional class or activity will satisfy his needs. Let us say, for example, that one of the great urges of human life is the desire for the respect and admiration of other human beings, or the desire to be needed. An individual, aware of this deficiency in his own life, or at least aware of his own dissatisfaction and restlessness, is left to decide for himself whether the remedy will be found in a public-speaking class, in a great-books reading course, or in doing something constructive with his hands, so that others will admire his ability to speak, his knowledge of the classics, or the lamp stand that he has made. He may try one after the other and gain some measure of human association and his neighbor's respect, but he has no way of interpreting the true and impelling hunger that drives him on.

However, these driving forces of the human being are not clear-cut and distinct, but are intermingled with each other. Even if the educational activities that an adult has chosen satisfy one of the urges, other urges persist and he becomes confused and disillusioned about the educational process as a means of moving toward a full understanding of himself. Very little has been done in the field of adult education, at least in actual practice, to orient the adult student about the few great experiences that every individual must have in order to lead a full and zestful life and come to his full stature in self realization. In Part Two we will examine adult education designed for individual growth, using as criteria some essential experiences for maturing adulthood.

A second major responsibility of creative leadership of adult education is to discover or create a wealth of close-at-hand laboratories in which adults can be educated for their unique and changing functions in taking part in group decisions that improve environment. These laboratories are needed to develop, for all adults, continuing opportunity to plan with others actions that have mutual consequences for them at a range close enough so that the participants can assume some responsibility for the consequences of their behavior.

Responsible participation in group decisions is a basic theory of our democracy, as outlined in our Constitution, in the opinions of our courts, and in the development of our institutional life. But, unfortunately, with the growth of industrial civilization and the development of urban centers, the machinery for operation of group planning by those participating has become difficult. The town meeting of a pure democracy was far more than a discussion group; it was an action group. Its members decided, after their discussion, what action should be taken. It was an evaluation group in which they examined the effects of what had been done. If they voted as a group in one meeting not to build a stockade, they knew that they were to blame when they got together in the next meeting and found a few less present, as a result of an Indian raid. It was not the fault of the governor or of the minister that a mistake had been made in judgment. It was the fault of the group. Today it is difficult for us to find in our society many groups of people that can readily correlate the discussion of a problem with action *and* responsibility for its consequences. We need to find new social and institutional forms in which group responsibility can accompany group decision. We need to invent new ways for every individual to have both the satisfaction and the responsibility of planning action with his neighbors and of assuming the consequences for this action. Responsible participation in community planning will be the creative force of a good society, when neighbors, planning together on matters close to the neighborhood, can learn how to carry out this function in wider and wider areas. The educational processes involved here are teaching the adult how to invent the necessary social forms, and how to use them constructively.

There are some evidences that there is a genuine ferment of group and community planning at the base of our society which most of our institutional leadership has failed to recognize or understand. Perhaps it is actually nothing new, but just seems new to us in the extensiveness and variation of form and circum-

stance under which it occurs. It does not seem to spring from the drive, zeal, or organization of any party, sect, or creed, since its characteristics are observable among people of widely varying beliefs, creeds, and colors.

The most common characteristic seems to be that people come together for planning, group thinking, and cooperative action because they have finally lost confidence in panaceas and have simply said, "It's up to us." Perhaps this is an outgrowth of the closing of the American frontier. Even though we are in the midst of continued migrations of population, many people are finding that they cannot run away from their problems by moving to new frontiers.

Difficult as frontier life was, it was not nearly so hard as it is for people to learn this new lesson. However, here and there, in small groups and communities, people are discovering new wealth in old land, and are developing new methods for making old institutions more conscious of their duty to involve people in responsible participation. As they work together in these groups with a job to be done, an action to be performed, an evaluation to be made, they are experiencing a sense of belonging—a true sense of community.

We are always perplexed by the connotations for different people of a word like "community." Our working definition of a community is: a community exists wherever two or more people share a sense of belonging in some of their life experiences. One can belong to a club or a trade union and still have little sense of sharing the major experiences of the other members of the club or trade union. The sharing of dues or benefits in such organizations does not give one the feeling of complete understanding and belongingness that he gets from working shoulder-to-shoulder with a group of people and understanding their personalities through the work that he has done, as in the cooperative planning of a banquet, or some city, state, national or international project.

Simply to study *about* groups, what they are, and what they

are doing does not give one the sense of belonging. To study about the United Nations may be a step toward forming a community, but it does not assure the development of a community any more than studying about the Lincoln highway gives one a full sense of belonging to the community that built it, rides over it, and changes it. It is the process of working with other people toward an objective that creates the community. It is the process of using all of the specializations of varied interests that brings about a sense of neighborliness and a sense of total community.

Therefore, "community," as used here, means a process, not a form, and it is this process that seems to be emerging in many varied and colorful ways in our nation—ways that seem to be almost totally unrelated to each other and yet to be moving toward a common goal. That goal is the shaping and the control of environment through group thought and action for the purpose of creating conditions of freedom in which individuals can give more complete expressions of their unique personalities.

In these varied experiences of working together in community development we are learning something about defining and characterizing this process. It is a process that can be stated and, for the most part, it can be repeated when understood. If this is true, adult education can teach people this process of community. In many instances, particularly in the university and college and through agricultural extension and volunteer civic groups, it is being done. It is encouraging, therefore, to feel that adult education in the next quarter century can learn increasingly about these processes: how to define and convey them, and carry them forward into wholesome and vigorous community life. In Part Three, these processes of adult education for community development will be examined in relation to the essential experiences for maturing adulthood.

As our population grows and changes in its character and structure, as our cities grow or decentralize, as the fluctuations and changes of social life accelerate, it becomes increasingly

important that people find a community—a sense of neighborhood—in a new world. Without it we are bound to become frustrated and starved of all of the purpose and meaning of social existence. To find, in spite of reverses and discouragements, the community that will lead our people toward a new concept of the culture that they are creating is a challenging goal for this industrialized, urbanized, atomized society.

Creative leadership of adult education challenges the imagination of adults to invent new institutional forms or revitalize existing institutional procedures that will engender and maintain good will, understanding, and decency in human relationships. Its responsibilities are both personal and social. These are not, however, separate and distinct responsibilities of creative leadership, nor are they opposites, culminating in opposing theories of the relationship of the institutions to the individual. If we start with the broad motivations of adults in their struggle to grow and mature, we may find criteria that can be used to bring both responsibilities into balanced relationship. In the next chapter we will suggest some of these criteria which are essential for maturing adulthood. In succeeding chapters we will use the criteria to understand our responsibilities to both the individual and his cultural environment.

TWO

The Criteria of Essential Experiences for Maturing Adulthood

A learning experience is a series of activities and appraisals from which one gains meanings that can be used in facing new problems and planning new experiences. Action tends to accompany conviction and *doing* and *knowing* are interactive components of all learning pertaining to beliefs, attitudes, skills, and understandings.

CHARACTERISTICS OF LEARNING EXPERIENCES

Certain factors that characterize a learning experience distinguish it from much activity that we are inclined to call "learning."

1. *A learning experience is goal-directed and action-centered.*

Generally a real learning experience must lead to action based upon a "faith," a "grand guess," a "hunch," or a "hypothesis." Whatever one calls this projection of previous experience, it means that there can be no real learning experience until one plans action which he proposes to test in the future. Whenever an adult sets a goal related to what he already knows and experiments with the best ways for moving toward that goal, he is having a creative learning experience. What he discovers along the way is knowledge. This knowledge may be useful to him in establishing new goals in other learning experiences.

2. *A learning experience can be summarized, reviewed, and appraised.*

The most profitable learning experiences in terms of future behavior are those in which we pause occasionally to appraise what we have learned, how we learned it, and what progress we have made toward our goal. Many learning experiences can be appraised without help; but more complex learning experiences are best appraised by carefully planned training and cooperative reflection.

3. *A learning experience can take place in any human activity as well as in "school."*

This suggests that adults could and do have significant learning experiences in their day-to-day activities as well as in classes, study or discussion groups, or other learning situations designed by educators. Most of our attention has been given to planned-learning situations as methods of obtaining adult-learning experiences but there is a wide area of potential development of adult-learning experience in day-to-day activities.

4. *A learning experience is functional.*

In terms of quality, good adult-learning experiences must be meaningful and functional. The *form* of the educational experience will always follow, rather than precede, considerations of *function*. The organization, techniques, and methods of an adult learning experience should always be planned by giving prior consideration to the question of how the experience is expected to function in the behavior of the learner.

5. *A learning experience is shared.*

In good adult-learning experiences, the learner should exercise some control over content and method. This does not mean that the learner dictates the content and method of his learning; it simply means that a skillful leader will sense the learning situation, the attitudes, problems, needs, and interests of the learner, and modify content and method accordingly. It means

that in some instances the participants, both learners and leaders, will plan the entire learning experience, each respecting the other for his unique potentialities. It means that in good adult-learning experience the learner is always a partner, directly or indirectly, in the control of process and content.

6. *A learning experience is dynamic.*

Good adult-learning experience, continuous inquiry, always opens up new and continuing possibilities of learning. When the spirit of inquiry is taken from the adult activity, it ceases to be a learning experience and borders upon propaganda or meaningless dogma. Acceptance of any "law" of science or philosophy as final truth, no matter how accurately stated or frequently quoted the law or statement might be, is not adult education unless such ideas are used to search for new meanings. Growth toward maturity is not satisfied by freezing the personality at any point in its growth, no matter how much more convenient it would be for the manipulator to see the personality stand still and be controlled.

7. *A learning experience is a means of discipline.*

This does not mean that good adult education is not concerned with mastery of any known truths, facts, or skills. Tentative acceptance of partial truths or workable skills may be a good start toward continued learning if such acceptance is accompanied by honest doubts about completeness and perfection that lead toward further search. Thus the acquisition of the simple skills of cooking, sewing, speaking, or writing, or the mastery of a machine, a textbook or a "great book" can be *a phase* of adult education, but these activities are not good adult education until they become means to constant and continuous inquiry.

The chief characteristics of an adult-learning experience, whether gained from the adult's day-to-day activities or from planned adult-learning situations, are fundamentally the same as the characteristics of good learning experiences for children

and youth. This does not mean that the education of children and youth as generally practiced *is* based upon experience. It simply means that in the few occasions where it is based upon experience, it does not differ greatly from good adult learning experience.

There are two chief differences between adult-learning experiences and the learning experiences of children and youth in schools and colleges: (1) the degree of selectivity and (2) the fact that the former are supplemental or complementary to some major occupation other than education. Even for unemployed or retired people who engage in study, the major occupation is not the conscious educational adventure of a class, a discussion group, in getting meaning from a book, or participation in a community project. Their participation in adult education is an addition to some other major interest or an extension of it.

There are some differences in the methods of adult education and education on other levels. These occur chiefly because teaching of adult groups must take into consideration the wide variance in experience, age, and education of the respective learners. Actually, the major difference is in the range of these factors, for educational groups of children and youth are seldom, if ever, homogeneous.

ESSENTIAL ADULT LEARNING EXPERIENCES

Experience has shown us [1] that when men and women seek adult education, they are collectively trying to bring an interplay of five experiences into a state of equilibrium with cultural change. These experiences are: (1) occupational achievement; (2) understanding, or search for truths and beauty; (3) self-government; (4) close fellowship; and (5) intermittent solitude. In general, most men seek all these experiences, accenting one or the other at different times in their learning unless they

[1] Eduard C. Lindeman, "The Meaning of Adult Education" (New York: The New Republic, Inc., 1926). The author has used a slightly different group of motivations but they are similar in many respects.

are misled to conclude that one or the other, taken singly, is the exclusive road to maturity. Where such perversions of balanced experience occur we find the zealot, the drone, the one-task specialist, the uncompromising reformer, or the propagandist. Each of these finds it difficult, if not impossible, to see relationships. Let us look more closely at these five significant experiences as criteria for adult education for balanced living.

THE EXPERIENCE OF OCCUPATIONAL ACHIEVEMENT

Certainly we would include occupational achievement, the desire of all men to do tasks that give them self-respect and the respect of their fellowman, as one of the primary experiences. But this experience has often been distorted in adult education to mean simply a particular kind of a task, usually a skill or a single competency, in which the values of occupational achievement are completely limited to the viewpoint of a specialist. There have been some efforts to broaden the concepts of vocational education, and so to rescue it from these blinders of specialization and give it breadth and comprehensiveness; but some vocational educators have resisted these efforts by tenaciously clinging to occupational specializations that exclude consideration of the creative element in occupational education. Forward-looking research in human relations in industry and agriculture, as well as in social life, is beginning to reveal that leaders in the education of the worker are increasingly aware that occupational achievement is far more than a competence in a technique; it includes that, but it also calls for the participation and judgment of the worker in problems of human relations.[2]

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[2] Elton Mayo, *The Social Problems of An Industrial Civilization* (Boston: Division of Research, Graduate School of Business Administration, 1945).

For practical applications of human relations in industry see National Planning Association. *Causes of Industrial Peace under Collective Bargaining* (Washington, D. C.: The Association. 1948-1949). A series of twelve case studies in various industrial plants, seven of which have been published; the remainder are in process. The twelve plants have enjoyed a relatively peaceful

Moreover, the sense of occupational achievement, the pride of accomplishment of a worth-while task, comes from many tasks not carried on in a factory or on a farm. It can be experienced in the garden plot of a worker's home, in the studio, in the great realm of social service, in the wide variety of tasks involved in developing a good home and family, a good neighborhood, or community.

It is a distortion of the balance of essential experiences to encompass within the narrow limitations of many current offerings of adult vocational education the hunger of men and women for doing something well enough to be wanted, to be needed, to be admired. On the other hand, it is just as much a distortion of the balance of essential experiences to omit the importance of vocational education to maturing adulthood. The attacks of some educators upon "vocationalism" are sound only if directed against the cultivation of vocational training as a sacred and exclusive cult. But to discuss the learning experiences that should be encouraged in the adult's growth toward maturity with the deliberate exclusion of the value of vocational competency, is like trying to describe the work of an artist without reference to his tools or materials, the scientist without his experiments, or the teacher without his techniques. Where can men gain a sense of power of self-expression, of creativeness, or of fellowship, more than they can among a group of their peers, doing their share of a competent day's work? Adult education that disregards the laboratory of vocation as a chal-

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industrial relationship during a period of great turmoil. Those reported on, to date, are as follows: *Case Studies 1*, Crown-Zellerbach Corporation and the Pacific Coast Paper Company and the International Brotherhood of Pulp Sulphite and Mill Workers: *Case Studies 2*, Libbey-Owens Ford Glass Company and the Federation of Glass, Ceramic and Silica Sand Workers of America; *Case Studies 3*, Dewey and Almy Chemical Company; and the International Chemical Workers' Union; *Case Studies 4*, Hickey Freeman Company and the Amalgamated Clothing Workers of America; *Case Studies 5*, Sharon Steel Corporation and the United Steel Workers of America; *Case Studies 6*, Lockheed Aircraft Corporation and the International Association of Machinists; and, *Case Studies 7*, Nashua Gummed and Coated Paper Company and seven A. F. of L. unions.

lenge to maturity is as unbalanced in its values as adult education that considers vocation merely a "bag of tricks" and a special possession of increased specialization. A broad conception of occupational achievement as a satisfaction that people gain from doing any task well enough to be proud of it, or to make others proud of it, is a fundamental necessity to maturity and provides one link in the chain of experiences with which adult educators can creatively build meaningful relationships.

THE EXPERIENCE OF UNDERSTANDING [3]

Occupational achievement alone is a hollow gain if men deny themselves the satisfaction of searching for beauty and truths. Much of man's restless search throughout the ages has been to find the beauty of color, line, form, and balance. It is not just the artist who creates these forms who gives evidence of man's hunger for beauty. The tourist who saves his money for a visit to the Grand Canyon, the reader of poems, the symphony concert fan, or the lad and lass who trudge down the street with their portable radio going full blast between them—all are searching for beauty in their own way. It is the function of the adult educator to see that man is provided with a variety of opportunities for enjoying the beauties of his existence. There is a growing and still vastly undeveloped field in which adult education can provide people with the experience of beauty through music, art, literature, nature study, travel, and motion pictures.[4]

Adults have shown in their responses to adult education that they also want the experience of learning the truths of life with

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[3] The inclusion here of the search for truths and beauty as component parts of the experience of understanding is based partly upon the ideas expressed by Irwin Edman in "A Philosophy of Experience as a Philosophy of Art," *Essays in Honor of John Dewey* (New York: Henry Holt and Company, 1949), pp. 122-124.

[4] Hughes Mearns, *The Creative Adult* (Garden City, New York: Doubleday Doran and Company, Inc., 1941). See also, Jack Bookbinder, *Invitation to the Arts* (Philadelphia Public Schools, School District of Philadelphia, 1944).

some confidence that such learning is based upon fact rather than prejudice or propaganda. Most of us who have small children around us know how persistently they question life, how incessantly they try to find out all they can about themselves and the world in which they live. The fact that this curiosity and interest in the phenomena of living seem to be relatively suppressed or specialized for most people as they grow older does not mean that they do not persist. It simply means that the curiosity and interest have not been developed, or that people have become discouraged in their search for truths by the insistence of their institutions and leaders that all truth has been found or by the conviction that people who can't verbalize fluently can't think. It is, therefore, the function of adult educators to restore and revive in adults the experience of scientific inquiry that may have been temporarily inhibited.

Here again, there is an unfortunate tendency among some adult educators to attempt to find the core of unity in adult education by taking experiences singly and trying to weave a whole fabric of human experience in learning with a single thread of beauty or truth. It is "*truths*" that men seek, not a truth. There is tragedy in the idea that special "packages" of truth and beauty, carefully selected by a few people and labeled "adult education" will take care of this desire of man to grow in understanding and appreciation. Some of the same enthusiasms for developing a packaged "culture" which have been expressed by the academician in the education of children and youth are finding their way into the field of adult education.

The traditional forms of education (planning neat packages of sequential courses in a curriculum in which most of the courses are required) found in the education of children and youth in our schools and colleges are not practicable for adult education, even if they were desirable. The recourse of adult educators to the modern school and college trend of planning a "core curriculum" or a basic "general education" for all students, is neither a desirable nor a practicable method of making

adult education a continuous inquiry rather than a patchwork of emergency learning. We must avoid the error of defining single, exclusive roads to understanding which seem to be implied in many of these systems for organizing adult study. We must also find methods of indicating our respect for the variety of ways in which adults can and do carry on their search.

THE EXPERIENCE OF SELF-GOVERNMENT

Adult education practice has also shown that self-government is another experience fundamental to complete human development. This does not mean that each adult hopes to be a ruler of cities, states, or nations in the traditional sense. It simply means that all men want to share in the making of the rules by which they live. The age-old struggle for freedom and self-government is never over. Men may submit themselves for a time to the complete subjugation of a ruler, but eventually, healthy personalities will rise in revolt. At times the revolt is against the rulers themselves, but more often it is against the fact that men had no part in making the rules and that they are therefore meaningless to them. This is true in family life, in industrial life, and in the political life of man. It is, therefore, a fundamental task of the adult education leader to help people find laboratories in which they can share in the determination and responsibilities of government.

The danger of our distortion of this experience as educators is always that we may look upon it as an important one for ourselves, may even be willing to share the experience with others, but we insist upon the right to select those with whom we shall share it. The long and endless struggle of history is centered in this issue of who shall be free to share in making the rules by which man lives. The progress that has been made has not been in granting self-government as a universally desirable experience, but mainly in reluctantly enlarging the circle of those who might enjoy the experience. In spite of our traditions of the Magna Carta, the Declaration of Independence, the Constitu-

tion of the United States, and the United Nations Declaration of Human Rights, we distrust the ability of most people to learn to share in the making of the rules by which they live. Many husbands distrust the ability of their wives to share in the simple rules of home conduct; both too often distrust the ability of children to learn self-government in school life or in the important business of growing up. Employers and employees too frequently distrust each other's ability to learn to share in making the rules of industry; a few mistakes by one party or the other in learning democratic relationships result in open conflict, with the apparent motive on the part of one or both of excluding the other from sharing.

All kinds of rationalizations are used by authoritarians to exclude others from the company of those who make the rules. Racial "inferiority" is a traditional rationalization; "intellectual or political immaturity" is also used as a basis for restricting the opportunity to learn to share in making the rules. The latter is the rationalization used in an imperialistic state to restrict the privilege of colonies; it is used today by the totalitarian bureaucrats who insist they must make the rules "temporarily" until the people learn how; it is often used by parents and teachers to prevent children and youth from participating in planning their education. "Property accumulation" and "wealth" are rationalizations of distrust by the wealthy of the ability of the poor to share wisely in making the rules. "Religious convictions" are also often made the basis for rationalizations of distrust. These distortions of the experiences of self-government are not made by vicious or insincere people who do not believe what they say; the very fact that they believe sincerely in their rationalizations makes them even more dangerous.

In adult education we need to invent new forms and methods of teaching the larger masses of people to use their strengths in orderly and constructive processes.[5] To assume that a large

[5] Saul D. Alinsky, *Reveille for Radicals* (Chicago: University of Chicago Press, 1946).

sector of the population cannot learn to participate in making the rules by which it lives is to subscribe, in effect, to a class system of society.

On the other hand, there are many in adult education who take the position that only some organization indigenous to "the people" (meaning the unorganized or inarticulate people) and by-passing the existing institutions of education, welfare, religion, the press, and others, can bring about real participation by the masses of the people.

There is evidence that some adult educators are finding methods of operation in which neither the extreme of distrust of the masses nor the distrust of representative institutions is necessary to produce a better and more balanced use of self-government. The general theory is that self-government can be learned within the existing institutions *by* the institutional leaders simultaneously with those who are influenced by the institutions, and that the orbit of growth thereby will be extended. It is, in brief, a theory based upon the assumption that all of us—educated and less educated, organized and unorganized, those with property interests and the poor, as well as racial and religious groups—have something to learn about self-government and can learn it together.[6]

THE EXPERIENCE OF CLOSE FELLOWSHIP

A need and interest reflected in adult education responses and programs and essential to all good living, is the experience of close fellowship. This does not mean merely getting together with other adults, or finding groups of people with whom one can do things. It means the experience of free expression of natural personalities. It means the experience of associating with others without fear that the associations will be curtailed

[6] Educational Policies Commission, *Learning the Ways of Democracy* (Washington, D. C.: National Education Association of the United States and the American Association of School Administrators, 1940). Also, Leland Bradford and John R. P. French, Jr. (Editors), "The Dynamics of Group Discussion," *The Journal of Social Issues*, Vol. 14, No. 12, Spring 1948.

because of what one says or does. It is the kind of human association found among great families and great friends. In such associations ostracism and excommunication are impossible because the association is built upon an inviolable contract, namely, that whatever weaknesses exist in one or the other party will be subordinated to the understanding that all fail "not seven times but seventy times seven."

Close fellowships sometimes develop between individuals as a result of recognition of values and beliefs that are similar or that each is willing to share with the other. In general, these areas of association are conditioned by the culture. If we wish to increase the area of close fellowship by means of education, we must deal with the individual *within* his culture. The cultural atmosphere must be changed by the individuals who participate in it. As a point of departure concerned with this experience in adult education, the leader must put himself in the place of the learner as often as possible and must honestly admit that, with a few exceptions, if he had lived under the same circumstances, he probably would have behaved very much like the learner.[7]

The experience of close fellowship begins to emerge as the key to the integration and unification of many of the fragmentary specializations of adult education agencies. Teaching an individual to speak a new language will be most effective when the adult educator, who is concerned with language skills, learns how to teach the language in the groups with which the learner associates day by day. Vocational skill or the discussion of a book or current problem may have some value when taught in unnatural and formally organized groups devoted to such purposes, but it will become a force for developing close fellowship, for giving cohesiveness and wholesomeness to personality, when taught in groups in which men work and live.

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[7] Kurt Lewin, *Resolving Social Conflict* (New York: Harper and Brothers, 1948). A publication of the Research Center for Group Dynamics, University of Michigan.

Education for wholesome home and family life involves the family as a unit if it is to become re-education of personality and a heightening of the experience of close fellowship. In order that individuals may learn self-government in political and industrial democracy, the creative leader of adult education must learn ways of teaching them in the cultural "context" of their problems.[8] A person can probably learn much about art or music by going to an art or music class in which he is one of several members; but adult learning will be a step nearer maturity if the leader can place such teaching squarely in the midst of the groups within which the individual acquires basic daily behavior patterns.

THE EXPERIENCE OF INTERMITTENT SOLITUDE

Finally, exploration in adult counseling during the past half-century has shown that men want the experience of reflection and intermittent solitude, of retreating from the crowd or from overdoses of social stimulation. As our world grows smaller and the impact of communication grows much more rapid and intense, this experience becomes an increasingly important and necessary phase of maturing. It is not withdrawal or isolation that is implied here, but rhythm of coming and going from the experience of close fellowship, self-government, and occupational achievement—all of which are extremely social experiences—to occasional peaks of perspective where even the threat of interruption or of direct social impact is not imminent. Men often dream of this experience in their plans for vacation or retirement, and in their more constructive insistencies to worship their God. Adult education must counteract the unwholesome group demands of our culture that often conflict with our plans for intermittent solitude appearing in conflicting demands for group loyalties, commercialization of recreation, proselyting in religion and worship, and in the tendency to insist upon the

[8] Lester Coch and John R. P. French, Jr., "Overcoming Resistance to Change," *Human Relations*, Vol. 1, No. 4, 1948, pp. 512-532.

marketing of all scholarship and study. The kind of experience that we all need is suggested by Robert Frost in his *Build Soil:*

> Build soil. Turn the farm in upon itself
> Until it can contain itself no more,
> But sweating-full, drips wine and oil a
> little.
> I will go to my run-out social mind
> And be as unsocial with it as I can.
> The thought I have, and my first im-
> pulse is
> To take to market—I will turn it under.
> The thought from that thought—I will turn
> it under
> And so on to the limit of my nature.[9]

There is grave danger that, in the recognition of the fact that the culture is changed largely by group effort and that very little seems to get done unless all work together, there will be a tendency to overlook the need for every adult to welcome and experience solitude, from time to time, without feeling it to be a penalty or without having a sense of guilt or loneliness about it. Even though solitude may sometimes be spent in communication with books, music, or other creative activities, there is need for most men to feel occasionally that they are free from obligation. To insist upon socialization of the entire life of a person, to look upon his free time as unconstructive simply because he does not take part in the project, the game, or the study-program, is to crowd upon him an unwarranted sense of dependency.

The conflict of group loyalties is one of the most serious problems of modern living. Without some rhythmic withdrawal and return between group activities and intermittent solitude, there is little opportunity for men to appraise and evaluate their group experiences. If the integrating factor in adult education

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[9] From *A Further Range* by Robert Frost. Reprinted by permission of Henry Holt and Company, Inc. Copyright, 1936, by Robert Frost.

is to be the person who is to learn, adult educators should bear that fact in mind.

In practice this means that adult educators encourage education which will help adults to think about themselves in the sense of building a personal philosophy. Bonaro Overstreet has suggested six ways in which adults can study to think wholesomely about themselves,[10] by learning to:

(1) fit the self into the human race,
(2) fit the passing moment into the longer time span,
(3) fit the known into the unknown,
(4) fit our own culture into other human cultures,
(5) fit the human race into the universe, and
(6) fit actions into principles of actions.

These six ways in which men can learn to make a richer, more wholesome experience of their intermittent solitude are not easy lessons for any person to learn. Taken as a whole, they represent a life-time program of adult learning. But there are available vast resources that adult educators can link with the thinking that many adults are already doing, or trying to do along these lines. The churches, the public libraries and museums with their storehouse of reading, music and exhibits dealing with these six ways of thinking about ourselves, the use of the research of psychology, anthropology, history and other social sciences, are only a few of the resources that the adult educator can link with the adults' search for creative and wholesome use of intermittent solitude.

Specifically, leaders of adult education can expand their services in four ways that will at least create conditions more favorable to constructive use of intermittent solitude. In the first place, the adult educator can direct his attention to community movements which provide physical space in housing, parks, libraries, museums, churches, and other facilities that make it

[10] Bonaro W. Overstreet, *How to Think about Ourselves* (New York: Harper and Brothers, 1948), pp. 192-201.

possible for people to be alone and undisturbed by the distractions of crowds. Secondly, the whole realm of adult education which teaches people constructive personal hobbies and creative activities that can be pursued by an individual alone should be expanded and extended. Third, courses and readings which assist people to build a personal philosophy along the six lines suggested by Bonaro Overstreet—preparing people for constructive thinking in their solitude—can be vastly improved and popularized. This would seem to be a valuable area for expansion of adult education in churches, as well as adult schools, extension courses, and correspondence courses. Finally, the whole field of personal adult counseling needs to be expanded. Many adults are trying to give thought to frequent rebuilding and re-evaluation of their personal philosophy, but need to find a counselor whose audience they will respect and with whom they can talk it out. While this can sometimes be done successfully in group meetings that are skillfully planned and developed, there is also increasing need that the counselor be available at the time and place favorable to the adult who wants to talk it over when *his* problem seems most important. Many adult education leaders have discovered that their availability as a listener, if not an adviser, started many adults on a long series of personal reflections during intermittent solitude which resulted in a re-statement and clarification of their personal philosophies. Consultants familiar with basic skills and understandings of psychology, mental hygiene, interview techniques, and community outlets for redirection of human associations are needed in adult education to make the experience of intermittent solitude more significant and creative.

Underlying the practical development of the constructive use of the experiences of intermittent solitude is, of course, a genuine respect by the leader of adult education for the uniqueness and differences of individual personalities. When we can come to the point where we are confident that adults can learn and are learning many important lessons in their own ways, we will

be less disturbed about seeing adults continually gathered together in groups for study purposes and will realize that the value of group study is partly dependent upon the individual's opportunities to be away from the group.

For many years the adults who came into the doors of the Emily Griffith Opportunity School of Denver saw first the big blackboard in the hall with these words written on it: "Don't worry about attendance. Come when you can. We know you are learning wherever you are, or you wouldn't be seeking our help."

ADMINISTRATIVE IMPLICATIONS OF THE ESSENTIAL EXPERIENCES

A brief summary of the material in the preceding pages will point the way to the possible applications of the criteria of the essential experiences to the practical problems of leadership in organizing and administering adult education.

It has been pointed out that the function of creative leadership of all adult activities is to assist adults to plan their individual and group behavior and to assume some responsibility for the consequences of such behavior. In this capacity leadership must learn to look upon itself as expendable in the discharge of its duties, rather than clinging to positions of prestige and power. In spite of certain evidences to the contrary, adults throughout the world are learning to be less credulous about the traditional "leadership" and will demand something more than empty assurances of "brave new worlds" and books of memoirs. This "something more" includes an increasingly better understanding by adults of themselves as unique and dignified personalities and assistance in learning to plan together to control and direct the changes in their culture. These two responsibilities constitute the framework of the basic task of creative leadership in adult education. Such leadership must influence its institutional environment and group association by fostering invention and experimentation that will challenge adults to use

the educational process in all of their activities, rather than in "schools" and "classes" alone.

To meet this dual responsibility, creative leadership must look carefully at the activities of adults, wherever they are, and discover some guide posts or criteria that constitute developmental indices of adult growth toward maturity. Much more knowledge than we now have needs to be applied to these criteria, but on the basis of past responses of adults to planned learning situations, we can get a point of departure for those experiences which adults have or want to have, that lead toward a sense of growth and maturity.

These experiences are: occupational achievement, understanding, self-government, close fellowship, and intermittent solitude. The search for these experiences is never clearly articulated in the requests that adults make for assistance in their learning activities; the needs for satisfying these experiences intermingle and merge in our consciousness as we go about the business of living. At times any one of them, or a combination of two or more, may become the temporary focus of an adult learning situation. But, as the adult educators of a community develop a wholesome community program, their efforts should be directed toward a balance and continuity of all of these essential experiences in the total community resources.

Moreover, the fact that adults seek the satisfaction of these experiences in planned adult-learning situations should be an indication that the experience is not wholly satisfied there, but that the class, group, or school, is simply an extension of a search that is going on in their day-to-day activities. This suggests that creative leaders must discover ways in which they can assist adults to learn to find meanings for growth toward maturity within their day-to-day activities, as well as in planned learning situations.

In a practical sense, then, the applications of the criteria of essential experiences of maturing adulthood should aid the

leader in the following ways, each of which will be discussed in more detail in later chapters.

The leader can use these criteria:

1. To appraise the quality of what we are now doing.
2. To relate resources of planned adult-learning situations to the resources of day-to-day group associations of adults.
3. To develop a process of effectively working with adults in their day-to-day group associations.
4. To interpret the relationship of adult education to the struggle for liberty, so that we learn to create democracy as well as to defend it.
5. To enable each institution to determine its unique function in a total community program and to appraise its growth toward the objective of balanced experience.
6. To select techniques for implementing creative leadership of adult education.

These six applications of the criteria of essential experiences for maturing adulthood will now be examined in adult education practice, beginning with their use as criteria for appraising the adult education program in planned adult-learning situations designed to meet personal objectives. In the first three chapters of Part Two we will examine the adult education programs currently prevalent in the United States and their relationship to the criteria of essential experiences for maturing adulthood. In Part Three we will apply these criteria to the day-to-day experiences and group association of adults in an emerging form of adult education that is concerned with group objectives as well as personal growth.

PART TWO

The Criteria Applied to Adult Study for Personal Objectives

THREE

Planned Adult-Learning Situations in the United States

There are three main forms of adult study in the United States. Two of these are currently prevalent, the third is emerging. The first two are: (1) the *individual home-study form* and (2) the *group-study form,* each of which is designed primarily for values to the individual participant. While there are probably some concomitant values in either of these for forwarding group objectives, the focus of both leader and adult learner is upon the personal values that can be gained from the study. Because these two forms are planned deliberately and specifically to involve adults in some type of study situation, we will refer to them as *planned adult-learning situations.* (3) The third form, that of adult study resulting from participation in group objectives, we will call the *community development form.* This form may or may not involve specifically planned adult-learning situations. It is not a prevailing but an emerging form of adult education in the United States.

In this chapter, therefore, attention will be given to the scope, nature, and potentialities in the two types of planned learning situations in the United States. In the two succeeding chapters we will attempt to make an application of the criteria of the essential experiences to the various types of adult education in each of these forms, and to point out some implications for institutional administration.

Before we proceed to a specific examination of how the experiences of maturing that adults seek are related to the available programs of adult education in planned adult-learning situations, it is important for the reader to review briefly the broad scope of the planned learning situations available to adults in the prevailing offerings and to understand something of the quality and problems that characterize these forms of learning experiences.

There is no question that the number of people engaged in adult education learning situations planned by various public, semi-public, and private institutions in the United States is rapidly increasing. Comparisons of estimated numbers of people participating in all institutions and agencies are difficult to make, since many of these do not have any national accounting system but leave the statistical accounting and the definition of adult education to local branches, agencies, or divisions. Statistics for a few of these, however, can be given. Cartwright,[1] after advising the reader that "figures [for enrollment in adult education] are hazardous in that they represent of necessity only estimates," gave such estimates for 1924 and 1934. To these, with the same precaution, we now add some 1950 estimates for selected institutions from which some idea of scope can be obtained.

In brief, even in the few institutions and agencies in which some statistical procedures permit national estimates, such as those mentioned above, there are approximately 20,000,000 adults using the educational services annually and 10,000,000 more who use other types for which only sampling statistics can be obtained.

In addition, hundreds of national, state, and local councils and associations have emerged during the past decade which

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[1] Morse Adams Cartwright, *Ten Years of Adult Education* (New York: The Macmillan Company, 1935), pp. 59-60.

TABLE I

Estimated Enrollment in Adult Education

Type	*Year* 1924 †	1934 †	1950
Cooperative Agricultural and Home Economics Extension Service	5,000,000	6,000,000	7,000,000
Commercial, College and School Radio and Television	500,000	5,000,000	6,000,000
Public School Adult Education Programs	1,000,000	1,500,000	3,000,000
University and College Extension Services	200,000	300,000	500,000
Private Correspondence Schools	2,000,000	1,000,000	1,000,000
Armed Forces Educational Program	*	*	250,000
Library Adult Education	200,000	1,000,000	1,500,000
Others **	5,981,500	7,511,000	10,000,000
	14,881,500	22,311,000	29,250,000

* Not in operation in 1924, 1934.

** "Others" would include: Alumni Education; Arts and Museums; Community Organization; Courses in Adult Education; Organizations of the Foreign-Born; Open Forums; Lyceum and Chautauquas; Men's and Women's Clubs; Music; Negroes; Parent Education; Prisoners; Indoor Recreation; Religious Groups; Settlements; Special Schools; Theaters; Puppets, etc.; Training by Corporations; Training Leaders; Unemployed (Relief); Vocational Rehabilitation Services of Federal, State and Local Governments; Vocational Education and Guidance (Adult); and Workers Education. (The estimate given here is based upon several sampling studies of the author of rate of growth since 1934.)

† This column adapted from Morse Adams Cartwright, *Ten Years of Adult Education* (New York: The Macmillan Company, 1935), p. 60.

sponsor and promote adult education groups to study local, national, and world affairs.[2]

In the quarter of a century involved in the figures quoted above, it would seem that participation of adults in some type

[2] See Charles R. Read and Samuel Marble, *Guide to Public Affairs Organizations* (Public Affairs Press, American Council on Public Affairs, 2153 Florida Avenue, Washington, D.C., 1946), for a comprehensive listing and annotation of more than 400 organizations "representing the major areas of activity in which men are endeavoring to improve the society in which they live." This classifies public affairs organizations, gives their locations, purposes, sponsors, and publications.

of planned educational situation has increased 100 per cent, and that it has continued to grow in spite of the ups and downs of a depression, a global war, postwar periods of inflation, cold-war, or other economic and social crises.

FUTURE TRENDS IN GROWTH OF ADULT EDUCATION

Moreover, there are strong indications that this rate of increase of adults seeking planned learning-situations will be accelerated. Three significant facts suggest this possibility: (1) the persistence of adult education activity in planned learning-situations in spite of economic and political changes; (2) the increasing proportion of the adult-age population; and (3) the changing attitude of the adult toward continued learning. Each of these facts will be briefly expanded.

Adult Education and Economic and Political Changes. In the first place, wars, depressions, and prosperity booms have not decreased the intense interest of adults in study; these changes of economic and political cultures have simply shifted the emphasis and the nature of the problems adults wish to study. During World War I and especially World War II, while many agencies curtailed certain phases of their adult education programs, the problems of providing technical training for manning the "arsenal of democracy" turned our schools, colleges, and technical institutes into round-the-clock adult education institutions. Civilian training in defense organizations and off-duty education in the armed forces to keep up the morale of the service-men and -women enrolled millions of people in adult education programs. Following World War II, the great impetus of the veterans' "educational bill of rights" brought hundreds of thousands of veterans into adult evening schools, business and trade schools, on-the-job and on-the-farm training programs, private schools of art and music, and other special adult education services. In many of these cases the introduction to the idea and values of adult studies has encouraged the veteran to go on learning, with or without government subsidy.

During the depression of the 1930's the self-sustaining programs of adult education suffered great losses. But again, the pressures of unemployment and idleness for millions of people shifted the emphasis to constructive use of enforced idleness and brought about WPA programs of adult education that employed 40,000 teachers. The response to this program by the people of the nation—their eagerness to learn—was one of the bright lights of a tragic period. Even though the program was designed primarily to take up employment slack in the teaching profession, it served as a remarkable demonstration that people wanted to learn many things if they had favorable opportunities to do so. Here again, adult education simply shifted its emphasis of function in the national economy. Wars, depressions, inflation, and other phases of the national and international cataclysms of the past half-century have clearly demonstrated that adult education is not a passing phenomena of a particular cyclic stage, but an important necessity in any national crisis.

During the present period of violent upheavals in our cultures there are indications that adult education will again play its part in many ways. Beginnings have been made for international planning of adult education by UNESCO in the development of the programs in Fundamental Education [3] and Adult Education.[4]

A new international organization for adult education had its beginnings at Elsinore, Denmark in 1949 and the groundwork was laid by nations throughout the world for mutual interchange of ideas, practices, services, and literature in the field. Numerous associations and organizations in the United States are carrying on program services for carefully planned study-

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[3] UNESCO Preparatory Commission, *Fundamental Education: Common Ground for All Peoples.* Report of A Special Committee to the Preparatory Commission of UNESCO, Paris, 1946. (Paris: UNESCO, 1947), The Macmillan Company, New York.

[4] Herbert C. Hunsaker, "UNESCO Plans for Adult Education," *School and Society,* 70:433-436, December 31, 1949.

groups in world affairs, trying to effect a more general understanding by the citizen of the responsibilities of the United States as a world influence. Less directly, but certainly with as much significance in seeing through the present tensions with reason and intelligence, intercultural study is being carried on by numerous groups. Research and experimentation into the behavior and growth of groups and members of groups during and following World War II threw much light on subsequent development of scientific studies dealing with tensions and forces in group life in industrial, racial, and national problems.[5]

Special projects and home-town laboratories for practicing democracy in gaining our objectives are growing in the development of community councils and neighborhood planning enterprises. The facets of the changes occurring in adult education are so numerous that their true meaning in meeting the problems of our times is not clear. But these that have been mentioned, and others, indicate that adult education will have increasing value for our people as cultural changes occur.

Population Trends and Adult Education. The advancing age of our population is another indication that the present widespread interest in adult education may increase. In 1900 there were only 3 million people, or 4.1 per cent of our population, sixty-five years of age or older; in 1950 there are over 11 million, or 7.7 per cent of the total. By 1975 those over sixty-five will constitute approximately 12 per cent of the total population. We are producing fewer children per family, we live longer lives and the result will be that we have an increasingly older population.

The implications of an aging population for adult education

[5] Pioneer work in this field is reported by Kurt Lewin, *op. cit.* This field's potentialities for the objective treatment of studying group tensions, improving group behavior and relations to social, economic, and political planning is suggested in Kurt Lewin's "Frontiers in Group Dynamics: Concept, Method and Reality in Social Science: Social Equilibria and Social Change," *Human Relations*, Vol. 1, No. 1, 1947, pp. 5-41.

are many and varied. Certainly the tensions of our time will severely tax the sense of security of people as they grow older. Adult education is already being called upon to find programs and study opportunities that will help the maturing person adjust to these changes and tensions. Classes, clubs, and study groups are being formed for people in retirement to find more constructive use of their time. Research in business, labor, education, and government is becoming more concerned about the problems of retirement and old age, as pension and retirement plans become more widespread. Competition to obtain allotments of local, state and federal welfare funds, already exists between agencies caring for the aged and those interested in youth education and other services, and it will probably increase. The probabilities are strong that as the age of our population advances, adult education will play an even more prominent part in our culture.

Changing Concepts toward Adult Learning and Educability. Another aspect of adult education as a cultural influence has been the effect of psychological studies upon what modern adults think about the role of learning in their lives. As our social, economic, and cultural problems become more complex, the adult citizen realizes increasingly that he cannot learn all that he needs to know in twelve, sixteen, or twenty years of education. The progress made in the studies of adult educability over the past quarter of a century has gone far toward establishing the concept that education throughout life is not only desirable, but also necessary and essential to mental and emotional stability and the full expressions of personality.

Studies regarding the educability of adults by Thorndike, Lorge, Strong, and others gave impetus and scientific basis to the surge of adults toward self-improvement. These studies revealed that the inhibitions many adults had entertained about their power to grow and ability to learn throughout life were groundless. Adults can learn almost as well as they could as

children[6] and while there are some decreases in efficiency of sensory equipment during later years of adult life, there are also additional qualifications for effective learning, namely, intensity and clarity of interests and incentives.[7] While adults tend to resist change as individuals[8] as they grow older, they are never too old to "modify an attitude or habit, acquire a minor skill, render a service, keep up-to-date, create something beautiful or say to a new idea: 'I'll try it; not *every* new idea is bad; nor *every* change a revolution.'"[9]

Studies of mental health have added much to the significance of continuous learning as a personal experience essential to healthful living, particularly studies based on adult education rehabilitation during the war.[10]

FRAGMENTIZED NATURE OF PLANNED ADULT-LEARNING SITUATIONS

While the scope and growth of adult participation in planned learning-situations is impressive, there is much to be done to improve the depth and character of this type of adult education. One of the chief concerns of leaders of adult education is to find some basis for cohesiveness and relationship among its many specializations, not only in the councils of the leaders but also in the planning of the learner.

There is a tendency in American education to seek some sort of unity among the many special fields of study, without

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[6] Edward L. Thorndike, *Adult Learning* (New York: The Macmillan Company, 1928).

[7] Irving Loge, "Never Too Late to Learn," *Journal of American Association of University Women,* October, 1937, p. 32. See also by the same author—"Effective Methods in Adult Education," Report of the Southwest Regional Conference for Agricultural Extension Specialists. (Raleigh: North Carolina State College, June, 1947).

[8] E. K. Strong, Jr., *Changing of Interests with Age* (Stanford: Stanford University Press, 1931).

[9] George Lawton, *Aging Successfully* (New York: Columbia University Press, 1946), p. 265 (Epilogue).

[10] Thomas A. C. Rennie and Luther E. Woodward, *Mental Health In Modern Society* (New York: The Commonwealth Fund, 1948).

destroying their individuality. This tendency has permeated the recent literature of education which deals with core curriculum, general education, teacher and lay participation in administrative policy, and other matters. It has been reflected in practice in "general" and "survey" courses at colleges and universities, in the community school movement, and the community college trend. In all of these, many specializations are brought into a process of interaction in studying a special problem.

This tendency is observable in adult education. Much of the literature and leadership in the field has for many years been concerned with two major tasks: (1) identification of the common characteristics of the specializations, and (2) stimulation of cooperative community planning of adult education.

Noteworthy progress has been made in the first of these efforts, that of identifying the common characteristics of the many specializations. The publications of the American Association for Adult Education, the Division of Adult Education of the National Education Association, and other groups, have made the nation partially aware of its tremendous resources for adult education. In the second major effort, community planning of adult education has gone forward noticeably in the achievements of adult education councils in many cities and towns, and in some states. This was done by meetings of representatives of specializations in adult education, organization of information clearing houses, exchange of ideas, and, in a few cases, undertaking of an adult education program as a unit in which each specialization played a part.

While these efforts have resulted in a more wholesome appreciation of the common elements of the respective specializations, such coordination as exists is largely in the minds of the institutional and agency leaders; it has not found its way to the adult citizen. He remains either unaware of the resources of adult education and of how he might use them for continuous growth toward maturity, or greatly confused as to what choices

he can make. In brief, adult-learning experience is still fragmentary, sporadic, and lacking in continuity.

That adult educators are deeply concerned with the problems of broadening and deepening the character of the learning task is apparent from the many references to it in the literature. Such expressions as "*laissez-faire* philosophy"; [11] "no single unifying background of theory;" [12] "splintered by overspecialization;" [13] and "confusion in the minds of many educators as to how programs in adult education can be coordinated so as to prevent wasteful duplication of effort and harmful competition among the various agencies;" [14] are illustrative of the fact that many adult educators share the feeling of confusion.

The obstacles to intelligent planning of adult educational tasks or of selecting learning tasks that best fit into the learner's plans are summarized in the following statement:

> The picture of adult education in our culture is therefore one of apparent profound confusion; thousands of programs, thousands of agencies—universities, libraries, government departments, high schools, clubs, national associations, local volunteer agencies—with no established institutional pattern, no accepted curriculum, and no professional body of leaders. Every agency serves part of a purpose; the teachers give part of their time. One teacher, one course; one agency, one interest. The resolution of this diversity is left up to the unit on which it is built, the individual himself, rather than imposed at the program level.[15]

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[11] Harry A. Overstreet, *The Mature Mind* (New York: W. W. Norton, 1949), p. 285.

[12] C. O. Houle, "A Basic Philosophy of Library Service for Adult Education," *Library Journal*, Vol. 71:1513.

[13] The President's Commission on Higher Education, *Higher Education for American Democracy* (New York: Harper and Brothers, 1947), Vol. I, p. 47.

[14] National Conference on Higher Education. *Current Trends in Higher Education* (Washington, D.C.: National Education Association, 1948), p. 116.

[15] John W. Powell, *Education for Maturity* (New York: Hermitage House, Inc., 1949), pp. 25, 26.

IMPLICATIONS FOR ADMINISTRATORS OF ADULT EDUCATION

Planned learning situations of adult education in the United States are numerous, are growing, and will probably continue to grow even in the face of economic, political, and social change. The "bigness" is, however, not cohesive and comprehensive in the nation as a whole or in any particular locality or region. It is "big" in almost the same sense that we would have a big continent if we put together all the little islands of the world. In brief, its bigness makes very little sense to the average adult because he cannot put its many specializations together within the framework of his essential experiences for maturing.

However, the value of specializations of adult education should not be entirely disregarded in our eagerness to establish cohesiveness and unity. Certainly this characteristic of adult education represents two important aspects of American culture. The first of these is that free choice and election of learning situations by the adult is consistent with the democratic principle of our culture; it is far better than any imposed system of compulsory learning, no matter how sugar-coated the imposition may be with schemes to get adults to want to learn what a few people would like to have them learn. Secondly, the separate approaches of various institutions to adult education have usually been a response to and a recognition of the faith of the people that education is a good way of solving problems.

If we are concerned with the problem of developing a more cohesive and meaningful relationship among these many specializations of planned adult-learning situations, it is important that we proceed without destroying either the element of free choice of learning activities or the unique functions of institutions which make these choices available. The answer to this problem lies, in part, along the path suggested in the previous chapter, namely, to provide both the adult learner and the institution with some criteria of adult experiences that have the

quality of encouraging and nourishing growth toward maturity. The next step would be for both the individual learner and the institutional leadership to learn to use these criteria to appraise the planned adult-learning situations in any given area and to relate them to the quality of each essential experience and to the balanced nature of these experiences.

In the following chapter we will attempt to make these applications and to suggest relationships of one form of planned learning situation to the essential experiences, namely, the individual home-study form.

FOUR

Planned Home-Study Situations and the Essential Experiences

While many types of informal study are carried on by the individual on his own time, there are a few that have been developed and used more widely than others. Briefly stated, they are as follows:

1. The individual collects materials for his own purpose and carries on his own program of study, with or without the help of an adviser. Such programs are provided by libraries in readers' advisory services, by county extension agents, and by home demonstration agents for farm families.

2. Regular "courses" are pursued in which the adult selects a course offered by correspondence or a tutor and studies at his own rate and convenience.

3. Home study may be carried on by radio, television, recordings, or hobbies in which the adult organizes, from the available material, his own plan of growth. Such study programs are often random and desultory, but they may be systematic and penetrating, as are some of the more recent radio courses carried on in cooperation with colleges and universities for extension credit. However, even the leisurely, exploratory, and nonsequential radio education may have as valuable by-products some significant experience, such as cultivation of a hobby, growth in appreciation of new types of music or lectures, or "watching" a discussion program on television.

CORRESPONDENCE COURSES

Over one hundred universities and colleges carry on correspondence courses.[1] In addition "approximately two hundred private correspondence schools" offer "chiefly trade, vocational, and technical courses."[2] These together with such agencies as the United States Armed Forces Institute, which offers correspondence courses to men in the armed forces, and the Veterans Administration Service, offering correspondence courses to veterans, probably reach a total of two million adults annually with this type of individual instruction.

"Lessons" or study guides, with references to textbooks, are prepared at the instructional center by authorities and experts in the particular fields. In the ideal situations, methods are organized by experienced adult educators. These lessons are sent to the student by mail. The learner studies at home, and in some of the home-study programs he is provided with self-checking tests or guides to measure his progress. He returns his lessons to the instructional center for expert appraisal. The costs are borne by the consumer, except in the Armed Forces Institute, the Veterans Administration courses, and other public or charitable correspondence institutions.

Representatives of both private correspondence schools and university centers point out that correspondence instruction is a supplement to and an enrichment of formal classes and group instruction; it is not a competitive or complete education system in itself. On the other hand, it represents the only kind of instructional aid that can be undertaken by many adults who are not able to attend classes, employ tutors, or for whom other

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[1] Walton S. Bittner, "University Teaching by Correspondence," *Handbook of Adult Education in the United States*, Mary L. Ely, Editor (New York: Institute of Adult Education, Teachers College, Columbia University, 1948), p. 222.

[2] J. S. Noffsinger, "Private Correspondence Schools," *Handbook of Adult Education in the United States*, Mary L. Ely, Editor (New York: Institute of Adult Education, Teachers College, Columbia University, 1948), p. 15.

adult education services are not available. Furthermore, for some who have the ability to plan and carry out disciplined study or to extend mail courses to personal experience, it may be the best form of study.

Here, properly planned, is an excellent point of departure for the leader of adult education who has a limited budget and very little time. It could conceivably be the beginning step in the development of a community program in which he can make excellent use of available resources. Recognizing the need of many individuals in his community for guided instruction, and knowing that there is no opportunity to set up courses or study groups, the leader can be of strategic service in making correspondence study significant.

These correspondence courses have great values in enriching the experience of understanding and the experience of occupational achievement. Of course, they lack possibilities for contributing directly to the experience of close fellowship. However, the home-study course may provide the adult with knowledge and understanding that gives one a basis for conversation and for the exchange of ideas when interpersonal experiences of close fellowship occur. The experience of participating with others in self-government is totally lacking, except insofar as the individual learns a bit more about how to discipline and manage himself in the exacting demands of study. The potentialities of using the home-study and correspondence courses for heightening perspective and making constructive use of intermittent solitude are significant.

Whether an adult can participate in all of these experiences or not, significant education by correspondence depends largely upon various conditions that the leader of adult education can help to provide. The value of the correspondence course depends, in the first place, upon the wisdom with which the adult selects the course. In general, the organization and distribution of correspondence courses is based largely upon the selling program of the educational center, and it is difficult for

the correspondence center to determine whether the adult's selection fits into a larger plan of study and growth. In such cases the local community leader of adult education can function as a counselor by helping the adult in his community make maximum use of correspondence courses. He can offer adults services that will help them know how to select reliable centers of correspondence, learn how to plan the use of these services in such a way that a plan of continuous and related inquiry will emerge, and counsel adults on how to relate study to other daily living experiences that will round out all the major areas of experience.

The selection of reliable centers of correspondence instruction can be facilitated through at least two agencies: for private correspondence schools, through the National Home Study Council [3] and for university and college correspondence through the National University Extension Association.[4] These organizations will provide the adult leader with reliable references and information for properly advising adults in his community about selecting correspondence instruction.

The planning of the use of these services by the adult in relation to his total experiences can be worked out by various methods of individual and group counseling in which he may intelligently draw up a balanced and related plan of study in keeping with his past experience and future objectives. High school and college administrators have developed significant procedures for educational counseling of the younger students. While it is proper to assume that adults are probably more independent in their choice of time, place, and manner of studying, there is no real reason to assume that the average adult will clearly see the relationships of the study of sociology, psychology, art, music, or other courses to his problems. Often

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[3] National Home Study Council, 2601 Sixteenth Street, N. W., Washington 9, D.C.

[4] National University Extension Association, Walton S. Bittner, Secretary-Treasurer, Indiana University, Bloomington, Indiana.

all the adult can do is to give the counselor his awareness of a *feeling* that he is "in a rut," "getting nowhere," or "would just like to study something."

The problem of relating the correspondence study to the adult's problems and experiences of daily living is more difficult. Let us assume that someone studies the literature of modern America by correspondence and finds something in it that will fit into his daily experiences. No doubt he will; but it would be better to help him identify experiences in daily living that would suggest a subject of study rather than the reverse. It might be, for example, that he was having difficulty with his employer because he did not seem to be able to make accurate sales slips. In such a case a correspondence course in business arithmetic might make a contribution to his experience of occupational achievement.

However, there are many courses taught by correspondence which the individual does select because of some experience; in this case the leader of adult education can often help him find ways to intensify the meaning of his experience. Let us say that an adult, working as a dairy hand and looking toward his future is interested in small farm management or ownership. He cannot attend the evening meetings on small-farm management called by the county extension agent because of his work. He has no car to drive to the neighboring adult school, forty miles away, or to the county library. Therefore, he is advised by the county extension agent to subscribe to a correspondence course through the agricultural college. The county agent can discuss his studies with him on his occasional visits and he can also help the owner of the dairy farm develop an attitude of helpfulness by assisting the dairy hand in trying out some of his learning under mutually agreeable circumstances.

In brief, correspondence education can be extremely valuable as a medium for continuous growth of adults under many circumstances: if it is carefully selected in relation to other areas of experience, and if it is closely connected with the

daily living experiences of the learner. The organizer of adult education programs should consider the potentialities and limitations of correspondence education in planning the total adult education program for the community. It is, moreover, one of the quickest and best ways for a community with limited resources to inaugurate a practical, successful, and personal type of adult education program that may meet the needs of many people who are unable to attend classes. It may precede the organization of formal instruction in order to test out the interest and concern of adults in the community for significant and continuous study.

INDIVIDUAL INSTRUCTION THROUGH LIBRARIES

While there are many indications that the modern public library may increasingly become a center for group study, classes, discussion groups, and community activities, its larger service is that of providing study materials and services to individuals. Approximately six thousand communities in the United States have their own public libraries or public library systems. Their services are probably used by 50 to 60 per cent of the adult population at one time or another; roughly, 45,000,000 adults make some use of public library services each year. These services to individuals may include the loan of books, films, records, or documents; the provision of readers' advisory services; guides to the use of institutional resources; classified reading lists on a wide variety of subjects; assistance in research; analysis of books and reading materials; book review and discussion groups; concerts; and institutes on planning and world affairs. Many ingenious devices are being developed by libraries for extending individual instruction. Closely related to the idea of correspondence instruction, the Oregon State Library has developed a free mail-order reading-course service for individuals who wish to do guided reading on special subjects.

The plan of operation for the venture—which was a success from the start—was very simple. Those applying for the course were sent

an application blank, by means of which an attempt was made to narrow the scope of the individual's expressed interest, and to secure some idea of his reading ability. Then four to six books—carefully selected, and arranged in proper sequence—were mailed to the borrower, one at a time, at regular intervals.

When the State Library's own collection was inadequate to meet a special subject demand, additional books or magazines were borrowed through inter-library loans.[5]

Wherever public libraries exist, the leader of adult education has another unique opportunity for making immediate beginnings in organizing adult education on a modest budget of time and money. The public library offers him an unusual opportunity for organizing and planning an adult education program. It should definitely be a part, at least, of a total plan of adult growth toward maturity.

It is recognized that one cannot learn all he needs to know through the reading of books, the securing of films, records, or even some of the more extensive services (group discussions and book reviews) that are provided through the library. However, the experience of understanding through search for beauty and truths, through the wide variety of opportunities of literature, and through the wisdom that the libraries contain, is one experience that can be greatly implemented by these library services on an individual self-study basis.

Furthermore, much of the readers' advisory service and the special reading lists that various libraries prepare is closely related to occupational information and has definite relationships, therefore, in enriching and supplementing the experience of occupational achievement. Many libraries have developed career guidance services for adults, with special reading lists devoted to various types of jobs and careers available in the community or region, or throughout the nation. In addition, of course, the shelves of good libraries are filled with excellent

[5] Loretta Fisher, "'Mail Order' Readers' Adviser," *Adult Education Journal,* Vol. III, No. 4, October 1944, p. 151.

technical material that will assist adults in understanding the knowledges and attitudes necessary in occupational achievement. The tremendous variety of books and materials dealing with hobbies and the creative arts will also furnish opportunities for creative, occupational achievement.

Here also, as in the correspondence courses, the individual who has read a good book or listened to a good record is building up within himself materials that can heighten and color the experience of close fellowship in his human associations. Futhermore, the whole discipline of self-management and the assumption of responsibility in government requires the interchange and interrelationship of knowledge with practice. A good book on parliamentary procedure may have considerable value in increasing the competence of an individual in working with a group to effect community improvement. Participation in a reading-discussion group is another step toward the experience of self-government if the individual enters into the group with intentions of group activity. The use of good books, records, and art collections, available through libraries, is one of the best ways to gain perspective through intermittent solitude.

The leader of adult education is in an excellent position—whether he is a part of the library staff or is in the public schools, university extension service, a labor organization, or in industry—to develop a close relationship with the librarian and the staff. He is also in a position to know the resources that exist in the library and to include the use of these materials and services in his program in such a way that they will supplement it. Other excellent opportunites for the administrator of adult education occur in organizing various counseling services for individuals who are interested in adult study, helping them make use of the services available through the library, and directing their activity from their daily experiences to the materials and services that will heighten and enrich those experiences.

INDIVIDUAL STUDY THROUGH RADIO AND TELEVISION

The primary audience in radio and television education is the individual. The process of education, if any takes place, is largely one of self-development. It is true that there has been a modest development of listening groups in various parts of the country: small groups of people who come together for the specific purpose of listening to certain radio or television programs and follow these programs with discussions and, in some cases, with extended reading. But, for the most part, the participation of adults in education by radio is largely on a self-study and individual basis.

The greatest single problem in analyzing the value of radio and television education is that of knowing how to assist the radio listener or the television viewer in organizing the vast array of offerings into any kind of continuity of experience. The chances are more likely that he will be tossed around from one unrelated experience to another unless he is given some guidance in organizing and planning a program of continuous inquiry and study, using many different programs to fill the gaps in his experience.

The leader of adult education, however, has many significant opportunities to weave into his program a much more significant use of radio and television than is customary. Here again, as in the correspondence courses and in the use of the public libraries, there are relatively easy beginnings for the administrator of adult education to use in organizing a program.

The only physical facilities essential to this kind of an adult education program are the home radio sets. The leader can, rather quickly, secure the cooperation of a few of his fellow-citizens to audition and monitor radio and television programs. Reports can be made available to the community over a period of a month or so and many of these programs can be brought into organized fields of development along any one of a number of lines. Guides published in advance of radio programs can be

made available through local stations and through various universities and colleges to give the leader some idea of what to expect in the future. In 1949 there were twenty colleges and universities throughout the nation that had their own stations and were carrying on extensive programs of a sequential and educational nature, most of which gave advice and information to local groups in planning study programs.

Regular university courses direct from the classrooms are featured by several of the stations. Agricultural information and homemaking programs are prominent on the schedules, and, in addition, the stations present courses of instruction especially written and produced in the studios—courses in world affairs, history, geography, literature, foreign languages, atomic science, international relations, community living, parent education, and a host of other subjects.[6]

Leaders of adult education already have before them the wide range and variety of potential adult education through commercial radio programs that may be carried on at the convenience of the individual consumer in his home or while traveling. Leaders may also make frequent use of radio stations, particularly the university, college, and public school stations, to provide special programs for their own communities. School systems in Detroit, Newark, St. Louis, Cleveland, Chicago, New York, and San Francisco have regular daily broadcasts from their own FM stations and would undoubtedly make these stations available to adult education administrators who are interested in providing people with significant and rich continuity of educational experiences.

Another way in which leaders of adult education can broaden educational opportunities and use available resources is to promote the local installation of an FM station. The Federal Communications Commission has allocated twenty FM channels for educational, non-commercial broadcasting. These chan-

[6] H. B. McCarty, "Radio and Understanding," *Handbook of Adult Education in the United States*, Mary L. Ely, Editor (New York: Institute of Adult Education, Teachers College, Columbia University, 1948), p. 260.

nels would open up eight hundred possible stations if they were used by educational institutions.

In an address before the second annual conference on radio and education at Indiana University in July, 1948, Wayne Coy, Chairman of the Federal Communications Commission, pointed out that these twenty channels for non-commercial educational FM service were, for the most part, unused. Educators failed to grasp the opportunity offered them through the Federal Communications Commission and had, up to that time, used less than thirty out of the possible eight hundred available stations. According to Coy, the educator is delaying because of his inability to raise sufficient money to install radio transmitter stations. But he points out that:

> Syracuse University for more than a year has been broadcasting an effective well-rounded program service over a two-and-a-half watt FM transmitter. It covers a three-mile area around the campus with a satisfactory signal.
>
> The transmitter for this type station can be installed for around $2500 and converted to a full-size station later if desired.[7]

Mr. Coy also points out the practicability on a relatively inexpensive basis of a so-called "gas pipe radio." This is a type by which the signal is sent over steam pipes, or the metal framework of buildings, or electric light wires, so that a program can be received in a building housing students. These programs are received over an ordinary AM receiving set and the cost of this type of station ranges from $1000 to $4000.[8]

The point is that it is possible, in many areas of the country, to install FM or AM channels and adaptations on a very modest basis and to develop an adult education program that will reach hundreds of people with relatively few teachers, rooms, buildings, or expensive services. There are definite disadvantages to

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[7] Wayne Coy, "Radio Tower vs. Ivory Tower" *National Education Association Journal*, Vol. 37, November, 1948, p. 495.

[8] *Ibid.*, p. 495.

be considered in FM installations, but their values for certain types of educational programming are worthy of more attention from leaders.

It is true that this type of adult education will require experience. It will require that leaders of adult education learn to develop talent within the community and to provide the kind of radio program that is attractive and challenging to the listener. Such problems, however, are not insurmountable; the recruiting and training of talent for local programs presents an interesting possibility in adult education.

High-quality adult education programs have been developed through FM stations on college campuses. In 1947 Purdue University, in spite of many obstacles and the difficulty of time in preparing scripts, and with a paid staff of only two people in the 5,000-watt station, put an educational program on the air twelve and one-half hours daily, from Monday through Saturday. The station had a complete coverage of the latest information on agriculture and home economics. It allotted one and one-half hours daily to the latest information on agricultural conferences that occurred on the campus. Each week the program included approximately one hour and forty minutes of martial music, thirteen hours of popular music, fifty minutes of religious music, one hour of operatic entertainment, five and one-half hours of semi-classical selections, and thirteen hours of symphonic music. The station maintained a stockroom of 15,000 records selected from a wide variety of subjects. In addition to this record music, choirs, college organization groups in music, and other musical programs were presented.

At the Ohio State University station in the same year, under a somewhat more elaborate set-up, radio time was blocked out and three or four blocks were given each week to the development and programming of fine music. Foreign languages were taught as competition with or relief from soap operas and "junk" programs. Textbooks that were to be used for the languages were announced in advance, and the conversational method

was employed over the air, using an instructor for whom the language was native. From this station 9,000 to 10,000 people regularly received a mailing list of the programs that were to be broadcast by the college during the next week. Programs were also presented on university forums, news commentaries, and interviews.

Another indication of the active use and extent of education by radio is shown in the activities of county extension agents and home demonstration agents under the Cooperative Agricultural and Home Economics Extension service. Brunner and Yang [9] point out some of the following facts: 300 radio stations now regularly broadcast extension information; 582 radio stations send out farm flashes furnished by the United States Department of Agriculture through state extension editors; 300 stations use "homemakers' chats;" in 1900 counties 68,000 talks were given over local stations on such topics as gardening, farm labor, growing of crops of local interest, insect control, home beautification and improvement, canning, price control, and others. The National Farm and Home Hour, a national Saturday hookup, presents facts and information, farm administration policies, music, entertainment, and other forms of education for the rural family.

If we were to carry our illustrations forward into the field of television, we would begin to see even greater possibilities for the future. For some time to come, television may offer more potentialities for group-study than individual home-study, but its chief educational use will become more individualized as more receiving sets are distributed. In 1950 there were approximately 8,000,000 television sets installed in the United States. Even with this comparatively limited distribution, there were many interesting and significant experiments going on in tele-

[9] Edmund deS. Brunner and E. Hsin-Pao Yang, *Rural America and the Extension Service* (New York: Bureau of Publications, Teachers College, Columbia University, 1949) pp. 121-124.

vision education. For example, dressmaking is being taught to thousands of women as they sit in their homes. The audience follows every detail of the dressmaking procedure visually as well as aurally, checking methods in detail with an experienced teacher; in fact, participants do everything in the procedure that they would do in a class except communicate with each other. Similar opportunities are emerging in other fields. People are learning to draw and paint by ingenious combinations of television and a simple instruction booklet. Gardening; appreciation of natural life, museums, and travel; and discussion of books, current affairs, and national and international problems, are being made available. There is some evidence also that effective adult education in international understanding and human relations is being carried on in radio and television.[10]

INDIVIDUAL INSTRUCTION AND HOME STUDY THROUGH STATE AND NATIONAL GOVERNMENT AGENCIES

Very little has been done to bring together and organize possibilities for the community to carry on home study through the use of the vast array of government agencies that publish books, manuals, guides, circulars, and films, and offer specific consultant services to individual citizens of the nation. With two hundred separate educational programs sponsored by over thirty national government agencies, the materials resources are almost inexhaustible. Materials are available dealing with industry, health, business, labor, immigration, education, conservation, travel, the home, government and government activities, and the national parks. Books, periodicals, maps, pictures, sound and silent motion picture films, and traveling exhibits are also available, in many instances free of cost.

No complete inventory of the material is published, but a

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[10] Institute of Adult Education, Editor and Contributors: Robertson Sillars, Harry L. Miller, Harold Goldstein, and C. Walter Stone, *Audio-Visual Education in International and Human Relations* (New York: Bureau of Publications, Teachers College, Columbia University, 1950).

guide to many materials is available.[11] The United States Film Service of the Office of Education and the magazine *School Life* furnish additional information on audio-visual and teaching aids.

If adult education leaders could classify these materials according to adults' specific interests and provide advisory services for them, many useful adult courses could be made available to individual citizens at a relatively small cost and, in many instances, on a free basis. The leader of adult education should utilize these possibilities that the federal, state, and local governments offer to obtain kits of materials that can be used by individuals for study of various problems. The county extension agent and the home demonstration agent of the Co-operative Agricultural and Home Economics Extension Services are making good use of such materials, circulating over thirty million items a year, bringing to the farm people significant research and practices in agriculture and home-making.

VOCATIONAL REHABILITATION TRAINING FOR ADULTS

It is estimated that a minimum of 1,500,000 men and women of working age in the country have job handicaps in the form of physical and mental impairments. These individuals need rehabilitation before they can be employed, and they are eligible for, and can profit from the federal and state vocational rehabilitation services. More than 6,000,000 men with physical impairments are capable of employment with the aid of careful placement services.

Through the Federal-state vocational rehabilitation program inaugurated in 1920 and considerably expanded by Public Law 113 of the 78th Congress, enacted in July 1943, such persons who have a substantial employment handicap are eligible for

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[11] Laurence F. Schmeckebier, *Government Publications and Their Use*, Brookings Institution, Institute for Government Research, Studies in Administration No. 33 (Washington, D.C.: Brookings Institution, 1936).

services necessary to fit them for employment or more suitable work.

A study of disabled persons who during a one-year period completed their rehabilitation indicated that for the group as a whole the estimated rate of annual income as job holders after rehabilitation was about 500% higher than the rate before rehabilitation.[12]

The benefits of the vocational rehabilitation program extend to all civilians, including veterans with non-service disabilities, who have an employment handicap due to a physical or mental impairment. Costs of administration and expenditures for guidance and placement of disabled individuals are borne by the Federal government. Costs for medical examinations, treatment, training, and similar services are shared by the states and the Federal government on a fifty-fifty basis.

The actual operating functions of the program are the responsibility of the states. The state agencies maintain a staff of counselors who work directly with the disabled persons who come to the attention of the agency. They obtain the information necessary to make a medical and vocational diagnosis, develop with the individual a plan for his rehabilitation, arrange for the necessary services such as medical and surgical treatment or training, assist him in finding a job, and provide post-placement follow-up to assure proper adjustment.

Here again, the leader of adult education has a unique opportunity to include in the adult education organization opportunities for individual instruction of disabled persons. He can make contacts and negotiations for relating his program to the state office of rehabilitation, which will undoubtedly, in turn, put him in touch with the nearest vocational rehabilitation counselor.

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[12] Michael J. Shortley, "Vocational Rehabilitation," *Handbook of Adult Education in the United States*, Mary L. Ely, Editor (New York: Institute of Adult Education, Bureau of Publications, Teachers College, 1948), p. 18.

TUTORING IN ADULT EDUCATION

In almost any community there are numerous opportunities for individual instruction through private tutoring. The most commonly known are in the fields of music, art, and dancing. However, a study of the classified section of the telephone book will probably reveal a wider range of tutors. It is important that the administrator of adult education analyze and understand these resources in his community, for in many instances they are valuable aids to the achievement of a particular experience or purpose by the adult.

In addition to the private tutoring available in almost any community, many high schools and junior colleges have developed tutoring programs to accelerate the speed with which an adult can complete his high school work. These programs are supplemented by subject-tests that are available when the student is prepared to take them. In many high schools and colleges tutorial plans developed during the war continue and can be arranged on a personal, flexible basis, tailored to the convenience of the student rather than the convenience of the institution. It has been demonstrated that this can be done even in the highly organized subjects that are taught in high schools and colleges on a group basis.

Typical of the tutorial plan in some high schools in the nation in 1947 was that for the education of veterans in the Hadley Technical High School in St. Louis. Here the tutorial plan was a method of teaching students who wanted a high school education on an individualized basis. The student came when he could and met with his instructor for a minimum of an hour a week, at a time which was agreed upon in advance. The student was given assignments or contracts for outside study, but during the assigned hour the teacher discussed with the student any difficulty encountered during the intervening period. The contracts or assignments were talked through, so that the instructor could be of as much service to the student on a self-study basis

as possible. Tests were given to determine whether the assignments had been mastered. When a course based upon regular textbooks and materials in use in the high school had been completed, full credit was allowed in any accredited high school for any subject shown on official transcripts of the student's records. The length of time required to complete a course depended on the ability of the student and the time he devoted to his home study.

Here we have an adaptation of voluntary study and self-design of study time by flexible methods. It should be possible to extend this arrangement to practically any type of vocational, technical, or academic education and to operate it on the basis of convenience to the student. Probably the main reason that this has not been done more rapidly is that mass or group teaching is easier, but it is much more difficult for adults to arrange time and schedules for that type of instruction.

RELATION TO ESSENTIAL EXPERIENCES

It is difficult to generalize on the quality of the learning experience in relation to the factors suggested in Chapter Two. There is no reason to assume that these home-study experiences are not goal-directed. The fact is that this must be one of the strongest factors, since the learner placed it high enough on his scale of values to devote a great amount of time to it without any external direction or compulsion. For the same reason it must seem to have meaning and function to the learner. The fact that many abandon their home-study courses before completion does not mean that the learning situation did not seem to them to be functional at the time they started it. There is, however, reason to believe that many who do not complete these courses do so because they do not continue to see relationships.

Some of the individual and home-study situations offer excellent opportunity for the learner to summarize and evaluate his own growth. Some of the better correspondence courses

provide numerous self-checking devices. In some instances the on-the-job training programs provide an opportunity for the learner periodically to discuss his growth with the employer, the educational coordinator, and the workers from whom he has been learning. When this opportunity is overlooked, the activity loses much of its quality as a learning experience. The best opportunity for appraisal in the reading of books is probably book-discussion groups in which the reader can exchange with others ideas gained from his reading and make some personal observations of his growth. However, even here there is danger of standardizing expected outcomes from reading or of expecting that each reader will gain the same kind and quality of growth. If this practice occurs in book-discussion groups, the activity loses the quality of a learning experience.

Radio and television education provide relatively little opportunity for self-evaluation. The learning experience is generally incomplete, except when it is related to definite follow-up materials and activities suggested by the learner. Even here, the quality of the follow-up activity is of little value as an evaluation device if its primary purpose is to determine audience growth for the broadcasting agency. The fact that several hundred people heard or saw a program and requested printed lectures, exercise books, or further information may be helpful to the broadcaster as a means of appraisal, but it is of little value to the learner in checking or reviewing his own growth.

Probably the most significant quality in the individual home-study form is its flexibility. It can provide a learning situation in the home, the factory, the club, on a vacation, or within any of our day-to-day experiences. As pointed out previously, it is adaptable to the convenience of time and location of the busy adult. It requires discipline and self-management to carry it out, but it has great variations of application.

The greatest weakness of this form of study as a learning experience is that, with a few exceptions such as better tutoring

education, some library work in which the reader's advisory service is available, there is very little sharing of learner and leader in the control of content and method. Shared planning of the individual- or home-study form of education is not impossible, but it is rare. This is due, in many instances, to the infrequency of face-to-face association of the learner and leader. In the later years of the war this weakness was recognized in the correspondence courses of the United States Armed Forces Institute, and an increased attempt was made to have men study together, with their correspondence material serving as a guide.[13]

In brief, the individual home-study form may be used to major advantage in developing adult-learning situations leading toward the experiences of occupational achievement, understanding, and intermittent solitude. This form is of less advantage in developing learning situations that invite shared planning and lead to a fulfillment of the essential experiences of self-government and close fellowship.

IMPLICATIONS FOR ADMINISTRATORS OF ADULT EDUCATION

However, with these strengths and weaknesses in mind, there are many chances for the leader to guide adults in his community in directed self-study and to bring to the community possibilities and potentialities that will help adults find their own ways of study for personal growth. It is too often assumed that the organization of a program of adult education consists of group study only. However, there are many ways of organizing a relatively inexpensive program of adult education that will meet the needs of thousands of people at their convenience. Most adults are able, with some assistance, to discipline themselves to carry on the exacting and rigorous demands of continuous study and inquiry.

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[13] Cyril O. Houle, *et al*, *The Armed Services and Adult Education* (Washington, D.C.: The American Council on Education, 1947), p. 103.

Most of the essential experiences for maturing adulthood have definite outlets and potentialities in any given locality's program of individual instruction, even before a single class or group is organized. Through the studies available in technical correspondence courses, work experience programs, apprenticeship training programs, and through the technical and occupational information available in the public libraries and government bulletins, it is possible for many people in the community to increase their experience in occupational achievement. The libraries and the museums provide books, records, and films which offer new ways for people to explore and enrich the experience of beauty. The use of tutors can also add to the practical exploration of this experience. Correspondence courses, the public library, government bulletins, and radio programs with their informative values can, if properly organized and related to the experience of the individual, provide the study media for the search for truths. One of the greatest potentialities of these individual home-study programs is that of assisting the adult to find pleasures and wholesome profit in intermittent solitude. Self-study programs can only contribute vicariously to the experiences of close fellowship and self-government, but the knowledge gained from these self-study programs can play an important role in either case.

With these very personal and individual approaches to adult education, the leader is primarily an initiator of research and counseling. His skill in seeing relationships between the problems of the people in his community and their individual study programs is based partly upon his own extensive knowledge of what the study opportunities are, partly on the reliability of the sources, and partly on the details of the instructional programs.

It has been suggested in several instances that the beginnings of a broader program of adult education in the community can be made by competent and skillful marshalling of the individual home-study opportunities. For the administrator who has done so, the next logical step is to become familiar with existing

opportunities in group study. For communities in which a significant group-study program is in existence, the administrator of adult education should apply the criteria of essential experiences to this group program, not necessarily for the purpose of evaluation, but rather for the purpose of seeing the relationships of these group-study opportunities to the total personality growth of the adults with whom he works.[14]

The following chapter will suggest the relationships of some of these group-study opportunities to the significant experience of maturing personality.

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[14] See techniques for this step in Chapter Fifteen.

FIVE

Planned Group-Study Situations and the Essential Experiences

Another form of adult education for meeting individual needs is that of group-study. This differs from the individual home-study form chiefly in that the participants meet and study in groups. In general, the participants' objectives are personal and the success of the program depends upon how well the instructor or leader senses the individuals' varying needs and how well the program meets them.

Organizing classes and discussion groups, conferences, and other adult assemblies for learning purposes, involves the leader in another series of relationships in which he guides adult learning activity, using his intimate knowledge of the resources of the group life of his community. His first interest should be to make a reasonable study of the educational activities of adults in his community and the needs that seem to be apparent. The group programs that the leader discovers will vary greatly—from those in which the individual is making his first step toward his life-plan of study by improving skills of speech, writing, or vocations to those in which groups exchange ideas on political, social, economic, or artistic subjects. Some of the groups observed will not even think of themselves as being involved in adult education. But the leader should always be sensitive to the potentialities in these groups, whatever they may be called. If we point out and describe briefly some of the

specific programs in operation throughout the nation, the reader may be able to draw some conclusions regarding the skills to be applied at the local or regional level in organizing and counseling adults to use a wide variety of group-study programs of adult education.

PROGRAMS OF U. S. COOPERATIVE AGRICULTURE AND HOME ECONOMICS EXTENSION SERVICES

By far the largest single unit of adult education in the United States is that of the Cooperative Agriculture and Home Economics Extension Services, influencing three-fifths of the fifteen million rural farm families and rural non-farm families annually. Its central task

> is to help these rural families help themselves by applying science, whether physical or social to the daily routines of farming, homemaking, and family and community living.[1]

Over 7,000 well-trained, full-time county agents and home demonstration agents live in the areas they serve, operating on a county basis, mingling daily with the people in their farm and home life and sharing learning experiences with them, in the best creative, dynamic adult education.

> The basic core of Extension works today as in the past is the improvement of farm and home life, of rural incomes and levels of living, through increasing the technical and social knowledge of rural people. The goal of Extension is the maximum development of all resources, in the nation and in each county, economic and social, human and inanimate for the achievement of the highest level of life possible.[2]

The program of the Service operates through cooperative relationships of

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[1] Edmund deS. Brunner and E. Hsin Pao Yang, *Rural America and the Extension Service* (New York: Bureau of Publications, Teachers College, Columbia University, 1949), p. 1.
[2] *Ibid.*, p. 147.

the local people through their county, the state through its College of Agriculture and the federal government through a special unit of the Department of Agriculture.[3]

The county agent develops programs consisting of demonstration, exhibits, group discussion, and distribution of materials, all dealing with the problems of rural people in dairying, poultry-raising, and similar areas. The home demonstration agent develops programs using similar methods applied to home life, nutrition, clothing, home beautification, health, child care, and other areas of family living. These agents are assisted in their tasks at the local level by volunteer leaders. In 1948 there were over one million volunteer leaders assisting in the program.

While this program deals chiefly with the experience of occupational achievement, its concern with farm improvement and home beautification is evidence of the agents' concern with the experience of understanding. Drama, music, and art are products of the program. Its wide use of resources, experimentation, demonstration, and tested conclusions gives rural families broad opportunity to experience the search for truths. The experience of self-government is given expression in the increasing participation of the farmer in current political affairs, particularly those affecting marketing agreements, subsidies, rural housing, and electrification. Public affairs discussions are also an increasingly important part of the program.

These services, together with other adult education services in rural areas (public schools, rural libraries, women's clubs, farm organizations such as the Farm Bureau, the Grange, and the Farmers' Union), offer people fairly complete and well-rounded programs in the expressions of significant experiences of maturing.

The problem of the adult education administrator in the rural areas is to coordinate the use of these vast resources. Efforts are being made by rural leaders to work out coordination among

[3] *Ibid.*, p. 1.

the various agencies by councils, agreements of relationship, areas of service, and other ways. Recent efforts have indicated a tendency to coordinate agency resources in developing county-wide improvement programs for production, marketing, pest control, highways, and schools. In a few counties, central buildings have been erected to house all agricultural agencies, thus accentuating the face-to-face interrelationships of the various adult education agencies. All of these efforts should be encouraged by the rural adult educator to eliminate confusion and to advance the adults in rural areas in their plans for continued learning.

PUBLIC SCHOOL PROGRAMS

Most public school programs are organized in group-study forms. Reference to Table II indicates the various program devices that are used in public schools.

> Approximately sixty per cent of all schools reporting [adult education] activities claim to have evening or adult schools; of the aggregate total of activities reported, evening and adult schools constitute about one-seventh.[4]

Kempfer's study listed the most widespread and the least widespread types of adult education reported. However, it is to be noted that public schools are making some use of full daytime opportunities, civic education discussion groups, lecture series, concert series, film forum discussions, radio broadcasts for adults, directed visiting and observation, group conferences, education camps, little theater training, training for community leadership, adult guidance services, community councils, block-leader organizations, and young-adult programs. All of these are encouraging evidences of pioneer work being done in the public schools to broaden the range of learning relative to all of the essential experiences.

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[4] Homer Kempfer, *Adult Education Activities of the Public Schools, Report of A Survey, 1947-48*, Pamphlet No. 107, Federal Security Agency (Washington, D. C.: Office of Education, Superintendent of Documents, 1949), p. 9.

Table II reveals the emphasis on vocational education and high school subjects, indicating that the public schools are giving major emphasis to the experience of occupational achievement. High school subjects are usually selected by adults to overcome some occupational obstacle. However, it is to be noticed that 27.9 per cent of the districts reported work in arts, crafts, and hobbies; 38.5 per cent reported recreational subjects; 20.4 per cent reported physical education and fitness; 20 per cent reported music education; 7.7 per cent reported dramatics, all of which gives emphasis to the experience of understanding in the search for beauty. In homemaking, 34.5 per cent of the districts reported activities; 15.4 per cent reported activities in family life and parent education; and 4.4 per cent were carrying on study programs in preparation for marriage. Here the experiences of close fellowship and self-government relating to family organization and family improvement is apparent in some districts. Civic and public affairs education, literacy education, and elementary education for adults—all relating directly or indirectly to the desire of people to communicate with and understand each other—evidence some concern on the part of the public schools for providing people with an opportunity to use basic tools for the experience of understanding. However, the level at which most of these offerings are given is purely preparatory for reading, writing, and communication. A very small amount involves the participation of the learner in civic and public affairs to gain an understanding of the world in which he lives.

Nevertheless, it can be said that the programs of the public schools are beginning to broaden and expand to include all of the major experiences and areas of living. More emphasis should be given in the public schools to the experiences of understanding and participation in government. The relatively small emphasis on opportunities to explore these experiences furnishes a challenge to directors of adult education and to school administrators. Only in those group activities that provide some

Table II °

Per Cent of Public School Districts Reporting Specific Levels, Subjects and Fields in Which Educational Activities for Adults and Out-of-School Youth Were Sponsored, by Size of District, 1947-48

Type of Educational Activity	Total	Per cent of districts reporting, by population group				
		50,001 or more	10,000 to 50,000	2,501 to 10,000	2,500 and under	Counties
1	2	3	4	5	6	7
Number of districts reporting activities	2,684	218	783	1,207	316	160
Literacy education	13.1	51.4	19.9	4.7	2.2	11.9
Americanization or immigrant	20.6	71.6	33.7	9.2	3.5	6.3
Elementary education for adults	12.0	56.9	16.1	3.6	2.2	13.8
High-school subjects for adults	30.4	78.9	42.3	18.6	13.3	28.1
College-level subjects for adults	10.8	31.7	18.6	5.1	.6	6.9
Civic and public affairs education	8.2	30.3	12.1	3.5	4.1	1.9
Consumer education	8.9	32.1	11.7	4.2	4.4	6.9
Intercultural understanding	4.5	25.7	5.5	1.5	.3	1.3
Trade and industrial education	29.8	79.8	40.2	18.3	10.1	35.6
Agricultural education	37.4	21.1	30.1	40.3	47.5	53.8
Business education (including distributive education)	29.8	79.4	44.2	17.6	9.5	23.8
Labor-management relations	4.6	22.0	6.9	1.4	.3	2.5
Workers' education	3.5	14.2	4.6	1.2	.6	6.9
Arts and crafts-hobbies	27.9	66.1	39.3	19.5	13.0	12.5
Recreation	38.5	43.6	42.5	37.4	31.3	33.8
Physical education and fitness	20.4	39.0	24.6	16.6	15.2	13.1
Health education	9.3	26.6	10.0	6.3	4.4	15.0
Music education	20.0	37.2	26.6	15.7	10.1	15.6
Dramatics	7.7	21.1	9.5	5.4	5.7	2.5
Safety education	12.2	30.7	16.2	8.7	3.2	11.3
Homemaking	34.5	66.5	41.4	26.2	29.1	30.0
Family life and parent education	15.4	50.9	20.1	8.5	7.6	11.9
Preparation for marriage	4.4	20.6	5.1	1.5	2.5	3.8
In-service training of public employees	8.2	27.1	9.6	4.6	1.9	13.8
Other	3.9	7.3	3.7	3.6	3.2	3.1

° See footnote [4], p. 72.

follow-up or carry-over for adults to do craft work, reading, or practice at home are the public schools contributing much to the experience of intermittent solitude.

PROGRAMS IN UNIVERSITY AND COLLEGE EXTENSION

The report of the President's Commission on Higher Education states that:

> Every state has institutions of higher education which offer formal classroom courses through their extension service. Of the courses offered in 1947, 40% were of junior college level, 52% senior college, 1% graduate level and the remaining 7% not of college grade.[5]

The same report also shows that there were 115,000 persons enrolled in 195 residence centers of colleges and universities in 1946-1947. In many instances these institutions have become a part of the university extension program.

In general, university extension directors aim to serve business, industry, labor, and organized community groups and agencies, through short courses and institutes in campus continuation centers as well as by taking these services to these groups throughout the state. Extension directors express increasing interest in helping people plan their community life and become more *idea conscious* through the reading of better books and through participation in cultural courses. Subject matter interest in business, industry, and labor is characterized roughly by the expressions "education for human relations" or "getting along with people." But extension directors are equally concerned with assisting these groups to remain well informed about changing technology and organization.

These conclusions may be drawn from a report of a special committee of the National University Extension Association in

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[5] Report of the President's Commission on Higher Education, *Higher Education for American Democracy* (New York: Harper & Brothers, 1947), Vol. II, p. 62.

its annual meeting of May, 1948.[6] From the report various practices and policies of program development are indicated, including some of those which extension directors would like to develop in the future. They include:

1. Programs that interpret the information and research of the university to the adults of the state.
2. Portable laboratories, technical institutes, community colleges.
3. Programs that emphasize non-credit courses.
4. Programs that create adult learning sequences.
5. Programs that offer subject matter only at the university level. (This seems, however, to be a policy upon which there is wide disagreement.)
6. Informal adult services; e.g., fact-finding studies which influence legislation.

Concern with the experience of occupational achievement in the non-credit courses and institutes of university extension is exemplified by offerings in agriculture, architecture, bacteriology, business, dentistry, divinity, engineering, home economics, journalism, library science, photography, pharmacy, and others.

University extension offerings directed toward assisting the adult to satisfy the experience of understanding in the pursuit of beauty and truths are centered in wide ranges of possibilities in the sciences, philosophy, and the fine arts.

Psychology, home economics, and political science are offerings that might give vicarious background to the experience of close fellowship. More significant in this respect, however, is the tendency for extension divisions to offer consultative and research services to community and family groups. In this case both the experiences of close fellowship and self-government are advanced by adult study.

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[6] National University Extension Association, *Preliminary Report of A Special Committee, Adult Education in the Modern University* (Bloomington, Indiana: Indiana University, 1948).

In the intensive follow-up work of some of the extension courses and, of course, in those carried on by correspondence, the experience of intermittent solitude is encouraged. However, the sense of group obligation and the necessity of responding to pressure for "completing assignments" tends to make this experience ineffective as a means of securing genuine intermittent solitude. Only in the non-credit work is this experience truly nourished.

The vast pool of resources in both rural and urban extension is relatively unlimited. Yet, in some of the local communities there is evidence that adult educators other than the extension directors have failed to make significant use of the facilities, materials, and research of the institutions of higher learning available through extension services. In some cases there has even been open resentment by public school, library, or other agency leaders, due more probably to clash of personalities than any other factor. Nevertheless, the adult educator who is truly concerned with the development of a broad program of learning experiences for the adults of his community should take the initiative in drawing upon near-by colleges and universities for their extension services. As long as local adult education services are inadequate for the needs and interests of the community, there is more work to be done than any single agency or institution can handle.

On the other hand, the university and college extension services have unique and distinct functions which they can perform better than any other agency. These are discussed in a later chapter,[7] but it is important to note here that the extension director should always be deeply concerned with maintaining broad, local participation as a strong factor in determining the most needed university extension services.

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[7] See Chapter Ten.

WORKERS' EDUCATION PROGRAMS

The urban adult education program will undoubtedly be influenced increasingly by workers' education. Every adult educator should explore both its potentialities and its promise to reach into groups that had previously been outside the reach of most adult education programs.

Its program is designed by and for labor organizations. Many groups, including churches, universities, and other agencies, cooperate with labor organizations in developing the program and providing facilities. The programs take the form of classes, institutes, and projects. In some instances, the object of these programs is technical, such as the training of shop stewards in a more intelligent and skillful performance of their duties. In other instances, it is informative, such as the education of union members in labor history or principles of collective bargaining. In still other instances, programs are social and humanitarian, dealing with the broader problems of society and the workers' part in the solution of these problems.

The instruction, at its best, is always kept close to the workers' daily experience so that learning takes place within the occupational culture of the learner. The importance of this kind of educational experience is pointed out in a later chapter dealing with education in group life.

In 1946 workers' education institutes and summer schools in over seventy colleges and universities gave university cooperation to the preparation of leadership for trade unions. These figures have been increased in recent years.[8] Among other things, workers are taught tools of discussion so that they can make better contributions to public meetings or industrial conferences. They are assisted in learning how to take a competent part in community councils, committees, and other civic affairs. Some unions offer broad programs in liberal education,

[8] Caroline F. Ware, *Labor Education in Universities* (New York: American Labor Education Service, Inc., 1946).

including the arts, music, drama, literature, science, and the humanities.

While it might seem from these facts that workers' education is devoted primarily to the provision of programs that emphasize the experience of occupational achievement for competency in trade-unionism, it should be noted that there are some generalized and basic courses to develop the workers' capacities to think and to expand their background in their day-to-day living in the experience of understanding of beauty and the pursuit of truths. Most significant in workers' education is their civic action program, in which they deal with live issues that are facing the workers and particularly with those issues that have legislative implications.

Of all the programs we have looked at thus far, workers' education has the greatest *potentiality* for exploring the experience of self-government, both in the assistance it is giving to trade-union members who take an intelligent part in the affairs of their unions, and in the study-action programs which are designed to give the worker a more significant part to play in the government of the city, state, or nation. The fact that this is not always the case and the reasons why the experience of self-government may be less important as trade-unionism becomes more centralized, are topics that will be expanded later.

The trade-union experience itself can be one which contributes to the need of the worker for close fellowship, if the organization pattern recognizes natural, informal groupings of workers according to their likes. Here, again, it should be pointed out that in so far as the trade union keeps its organization focused on the interrelation of natural industrial grouping rather than on the larger and more remote policies of national organizations, the experience of close fellowship is being given some expression.

At any rate, we find in the workers' education program the potential element for the development of the total range of the major areas of adult experience in growing toward maturity,

except the experience of intermittent solitude. This highly social form of education can help the worker plan this essential experience only by counseling and referral.

Due to the expiration of funds, the experimental program of the Georgia Workers' School was recently discontinued, but it will serve as an illustration of the potential range of adult educational experiences in workers' education. Some of the services of the program that were being carried on in 1947 were:

1. Georgia People's School, which was open to any adult in the community, carried on international relations institutes in addition to many activities connected with the study of collective bargaining, shop stewardship, and the like. It also offered various short-term discussion groups on the Marshall Plan, the rehabilitation of Europe, and human relations throughout the world.
2. Extension programs carried on in various communities in the state with a series of six meetings in each locality, five of which were devoted to the study of special labor problems, one given over to the study of the worker's participation in community life.
3. Participation of a representative of the Workers' School in the Georgia Community Council in Atlanta in planning improvement and community projects for the city.
4. Volunteer leadership training institutes.
5. A summer camp in which study groups devoted time and thought to current economic conditions, freedom of the press, leadership, and participation in community life.

In a discussion with the staff of this school the author asked them whether workers' education was teaching the worker to explore all areas of his personal growth toward maturity or whether it was primarily interested in occupational achievement as it applies to successful and competent trade-union

membership and leadership. In general, the staff gave the following reactions to this question.

1. Workers' education in general and the Georgia Workers' Education Service particularly, has as its major objective the participation of the worker, organized or unorganized, in the control and improvement of his environment on a total community basis.

2. However, the educational leaders recognize realistically that the worker lacks some of the simple tools that will enable him to participate as a dignified and equal citizen in problems of community planning, legislation, and administration and that workers' education must begin *where the people are* and prepare them for the larger task of improvement of their environment.

It is essential that all adult educators understand something of the difficulties and limitations as well as the rich and rewarding potentialities of workers' education in moving toward a realization of the essential experiences for maturing adulthood. Workers' education is a public concern because of the increasingly important part the worker is playing in public decisions and world destiny. It can become a vital and constructive force in American life if, on the one hand, it is given thoughtful, sympathetic and objective study by the entire public, and, on the other hand, it is not made an instrument of power by labor leaders.

To become a vital and constructive force in American life, workers' education should nourish and encourage all of the essential experiences for maturing adulthood for vast numbers of adults who will have very little, if any, association with other institutions or group life. To avoid making it an instrument of power, labor leaders should look upon workers' education as a means of developing mature and vigorous participation of the rank and file membership.

PROGRAMS IN INDUSTRIAL MANAGEMENT

It is estimated that

> ...50% of the large corporations employing 3,000 or more people have established training programs. Both classroom instruction and on-the-job training are utilized. Most classes are held during working hours; but many are conducted after work, usually but not always on the employees' own time.[9]

In the past, industrial management has, to a large extent, built programs for education concerned chiefly with the development of effective skills or competencies that contributed to efficient production. That this objective has by no means been replaced may be illustrated in the topics listed for an annual conference of the Society for Advancement of Management. They are: *Organizing for Competition; Why More Engineers Don't Get into Top Management; The Role of the Supervisor in Cost Control; Decreasing Cost by Increasing Unit Sales; Materials Handling, An Important Tool of Cost Reduction; The Business Outlook; Revitalizing Sales in a Competitive Market; Work Simplification Made Our Company Competitive; Incentives and Quality Make Us Competitive; Sound Human Relations—The Only Way to Be Competitive; Increased Production Through Better Methods; A Fair Day's Work; Incentives.* The only topic that seems to deal with anything other than the techniques of efficient production and distribution is the topic, *Sound Human Relations—The Only Way to Be Competitive.*

There are, however, recent tendencies other than the purely technical objectives. Brody[10] notes three: one, the trend toward providing "workers with an understanding of economic facts and questions from the point of view of management;" two, a

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[9] Leon Brody, "Educational Activities of Corporations," *Handbook of Adult Education in the United States*, Mary L. Ely, Editor, (New York: Institute of Adult Education, Teachers College, Columbia University, 1948), p. 13.
[10] *Ibid.*, p. 14.

trend toward improving supervisors in which a "fairly consistent emphasis is placed on training in human relations and its concern with 'satisfaction a man seeks from his job';" three, a trend toward developing programs to assist executives to "round out the background of top individuals; to improve interdepartmental relationships; to provide capable replacements for present key men when they step out of the picture."

Business is also becoming increasingly aware that education of both top management and other employees must take into account the fact that the United States will play an increasingly important role in commercial and cultural as well as political and military affairs.

The importance of industrial management's concern with the problem of human relations has also opened up new adult education enterprises in which industry is giving increasing attention to educating administrators who can see relationships between economic efficiency and effective cooperation of all employees. Recognizing the challenge, there are emerging in various places in the nation serious efforts of a cooperative nature between universities and labor and management to develop what is known as labor-management institutes. At Cornell University the New York State School of Industrial and Labor Relations, established in 1944 by act of the New York State Legislature, was the first institution of its kind in the country. It provides resident, graduate, and undergraduate instruction, extension, research and information. The objective was to promote better understanding of mutual relations and obligations between employers and employees. Another institute of this type was established at the University of Illinois in 1946. Its functions were defined to include three fields of activity: (1) undergraduate and professional training at the university; (2) extension service for civic, labor, and management groups in cooperation with the university's division of extension; and (3) a research and information service for labor and management. Courses and conferences deal with such subjects as col-

lective bargaining, labor law and legislation, history of the labor movement, economics and personnel management.

At Yale University the Labor and Management Center coordinates and amplifies the studies and courses in this area with a program of research devoted to "principles of adoptive human behavior," which have been used as a tool for diagnosis of practical relationships in industrial relations. The curriculum includes a series of courses in management and unions for executives, offered each year during the spring term between February first and May fifteenth.

The National Industrial Conference Board carries on research service in connection with economics and management. The National Planning Association also gives major attention to practical experimentation in problems and practices of labor and management that contribute to industrial peace.

In these and many other instances, industry is attempting to revise its educational program so that there will be some education extending beyond sole recognition of the importance of the experience of occupational achievement. It now has to look more realistically toward the problem of providing experiences within the industrial pattern and in community life which enhance the experience of close fellowship and the participation of workers in self-government. Furthermore, top management has before itself the problem of a new concept of administration that is concerned with seeing relationships between all the basic experiences of human living and the advancing techniques of industry. Programs must be devised from which a new kind of administration will emerge that can understand the problem of developing confidence and morale for workers on all levels. Through such education, industrial management and labor may develop objectives which are of mutual advantage and of equal constructive value to the welfare of the nation.[11]

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[11] Elton Mayo, *The Human Problems of an Industrial Civilization* (Division of Research Graduate School of Business Administration, Harvard Uni-

RELATION TO THE ESSENTIAL EXPERIENCES

Group-study programs of a formally organized nature in which the learners' dominating objectives are personal have been discussed here in relation to five adult education programs: (1) The Cooperative Agricultural and Home Economics Extension Service; (2) the public school adult education offerings; (3) programs of university and college extension divisions; (4) workers' education programs designed by the workers for themselves; and (5) programs designed by industrial management and business firms for their employees. While there are many outstanding exceptions in each case, the following generalizations may be made about the relationships of these group-study programs to the essential experiences.

The outstanding experience which these facilities attempt to enrich through their continued learning programs is the experience of occupational achievement. Most of the university and college extension programs and much of the public school program for occupational achievement is of a vicarious nature, in the sense that the problems encountered by the individuals in getting ahead on the job are not the basic points of departure for the instruction; courses of instruction to fit a norm of group needs are more general. Agricultural extension and home demonstration works and workers' education programs generally stem out of practical experience of the group's members in improving their particular working conditions. Industrial management courses also stem out of changing conditions and working problems of industrial plants and businesses.

All of these contain some opportunities for enriching the experience of close fellowship, but they have been barely realized.

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versity, 1933). See also, John French, Arthur Kornhauser, and Alfred Morrow (Special Editors), "Conflict and Cooperation in Industry," *Journal of Social Issues*, Vol. II, No. 1, 1946. See also F. J. Rothlesburger, *Management and Morale* (Cambridge, Mass., Harvard University Press, 1946).

Recent developments in family education, management and labor's educational interest in human relations, and farm-unit educational planning of the Cooperative Extension Service are encouraging and should be extended.

The experience of understanding has been emphasized on a group-study basis chiefly by the university and college extension program and the public schools. Some more recent efforts on the part of labor and agriculture to develop programs in the arts are encouraging. However, even in the schools and colleges, the adult's experience in search for truths and beauty has been mainly of a vicarious nature, with relatively little experimental or creative opportunity being offered to adults in either case.

With the exception of reading opportunities and a few opportunities in the arts, the improvement of the positive approach to experience of intermittent solitude has been left entirely to agencies other than those mentioned here. All these agencies and forms of adult education are concerned chiefly with getting people together, meeting with them, and carrying on social communication. However, the time an adult spends in these groups is relatively small in comparison to the time he spends with himself. Perhaps all that these group-study plans can do is provide the individual with guides and content for reflection and gaining perspective. Yet it seems reasonable to expect that, in cooperation with churches, museums, parks, and nature-study groups, some more practical opportunities of place and time could be provided for individuals in our crowded, intense group life to occasionally withdraw and gain refreshing perspective.

Education for the experience of self-government in group-study programs of this nature is largely vicarious. Adults usually gather in groups to read and talk *about* self-government. There are few instances, however, in which the groups participating have related their vicarious study to projects that give them

experience in making the rules or affecting the environment in which they live. In brief, most group-study for individual purposes gathers members of widely varying interests. Few members of these groups have inter-personal relations that extend beyond the limits of the classroom, the course, or discussion group. In a sense, study-groups of this type are not groups who can share rules of living very well, but are, rather, collections of individuals, each with personal objectives. Even many of the modern trade unions composed of workers gathered from all sorts of plants, neighborhoods, and environments, no longer represent a group with common interests, beyond those affecting their occupational development. There are, of course, some notable exceptions to this, particularly in more recent trade-union activities in politics, counseling service, and welfare. However, few of the educational or study-groups discussed in this chapter take much part in sharing the rules of content and methods in their courses, or in any other active participation or practice of self-government.

However, group-study forms can be made to contribute significantly to the experience of self-government and close fellowship. Much depends upon the social climate or atmosphere created by the leader. There is evidence that these experiences of self-government and close fellowship of the group members thrive in a democratic atmosphere as contrasted to one of authoritarianism or of a laissez-faire nature.[12]

Wherever the content lends itself to the use of a skillful discussion-group technique, the experiences of self-government and close fellowship are more likely to become a part of the outcome. However, there is no magic in the discussion-group technique in securing these results, and research and experimentation by adult educators and social psychologists is in-

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[12] Ronald Lippitt, "An Experimental Study of the Effect of Authoritarian and Democratic Group Atmospheres," *Studies in Topological and Vector Psychology*, State University of Iowa Studies in Child Welfare, Vol. 16 Part II, (Iowa City: State University of Iowa, 1940), pp. 45-195.

creasingly throwing light on the necessity of developing skills of leadership and the functions of each group member.[13]

There is little doubt, however, that decision-making by a discussion group, skillfully developed, is a powerful instrument of change in the behavior of members of the group and in their environment.[14] In this respect it is a valuable aid for developing the experience of self-government. Effective discussion-group development is also an important method of bringing about a closer fellowship among the participants. It becomes more so when the discussion group is made up of people who are not only participating in the group to achieve some personal objective, but who can, because of similar cultural problems, evolve a group objective that can become a continuing integrating force for group planning. This form of adult education will be discussed in the next chapter.

IMPLICATIONS FOR ADMINISTRATORS OF ADULT EDUCATION

Techniques for organizing, financing, planning and promotion, and evaluation of community programs of adult education stemming out of the criteria of essential experiences for maturing adulthood are treated in later chapters. The organization and administration of these programs within specific institutions and organizations are given skillful and modern treatment by Malcolm Knowles,[15] who emphasizes particularly the group-study form for individual objectives. For this form of adult education Knowles offers valuable help to both professional and volunteer leaders in the practical problems of initiating a program, attracting and interesting participants, and organizing programs. In addition, he brings together the funda-

[13] Leland P. Bradford and John R. P. French, Jr., "The Dynamics of the Discussion Group," *The Journal of Social Issues*, Vol. IV, No. 2, Spring, 1948.

[14] Kurt Lewin, "Group Decision and Social Change," *Readings in Social Psychology* (New York: Henry Holt and Co., 1947), pp. 330-344.

[15] Malcolm S. Knowles, *Informal Adult Education* (New York: Association Press, 1950).

mental techniques for teaching and leading a single group or class, informal courses, clubs, forums, and conferences. Reference administrators concerned with the techniques of teaching and administering the group-study form can turn to these techniques with great profit.

However, no amount of skillful program development by leaders in their respective institutions, organizations, or informal groups can alone bring about an educationally-centered community or give wholesome balance to the essential experience of maturing adulthood. Our administrative concern here is not directed essentially toward techniques for improving the specific task of any single agency or group, but rather toward the tasks of these agencies in building a broadly conceived and wholesome community program that will contribute to each individual's balanced growth in the community. In this respect, the leader of adult education in any institution is in a position similar to that described by Greco as applying to the psychologist.[16] He must learn to move from treating the single person in the consultation room to directing his client in solving his problems by making full use of his community resources. So with the creative adult education leaders: They must move from attempting to solve the educational problems of the adult in the exclusive privacy of their own institutions to directing their students in the use of community resources to provide an educational program of balanced experiences for the maturing adult.

It will be noted that some institutions and agencies of adult education have programs that serve both individual- and group-study needs. When a group of institutions and agencies in any given area has applied the criteria to their total program of individual- and group-study opportunities, and have reached some conclusions regarding the general overall shortages in

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[16] Marshall C. Greco, *Group Life* (New York: The Philosophical Library, 1950).

the essential experiences for maturing adulthood,[17] it then becomes important to look more closely at the potentialities of adult education which may be inherent in their day-to-day experiences.

Let us assume that leaders of several institutions and agencies have generally agreed, as a result of this kind of analysis, that there is need for greater emphasis upon deepening the experiences of occupational achievement and understanding, even though there is already considerable opportunity in these fields. Let us assume further that those studying the community program have agreed that individual- and group-study forms should include more opportunity for the experiences of close fellowship, self-government, and intermittent solitude. It then becomes important for each institution and agency to examine its potentialities: first, for deepening the essential experiences in the two prevailing forms of study, and secondly, for experimenting with and testing new forms that reach the adult wherever he may have learning opportunities.

It is necessary, however, for the reader to examine one other emerging form of adult education which promises much in the development of laboratories for adults to grow through wholesome learning activities stemming out of their day-to-day experiences. The community development form of adult education, which we will discuss in Part Three, tends to supply the shortages, strengthen the weaknesses, and make use of the potentialities of the other forms, particularly in the development of the experiences of self-government and close fellowship.

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[17] See Chapter Fifteen.

PART THREE

The Criteria Applied to Adult Study for Community Development

SIX

Community Development and the Essential Experiences

Laboratories in which adults can learn to practice the skills and attitudes of self-government and to strengthen the ties of close fellowship are most likely to be found in units of society that are decentralized, isolated, and relatively independent of other groups. The effect of the early American frontier culture upon the self-education of adults in government and upon the formation of strong decentralized units of intimate human relationship has been traced by many historians.[1] Even today, many of our smaller public school districts, villages, and towns have a relatively high degree of autonomy, providing experiences through which adults keep in intimate touch with each other and make common decisions affecting the welfare of all.

However, we have been moving away from such units and toward larger units of centralization of association. Interdependency of communities has become more the rule than independency. Expanded world trade, intensity and speed of communication, the rise of giant cities with their accompanying loss of community identification for millions of citizens, and the high degree of labor specialization which increasingly reduces the scope of one's occupational community, are some

[1] For a historical treatment of the direct effect of the frontier life upon adult education, see particularly James Truslow Adams, *Frontiers of American Culture* (New York: Charles Scribner's Sons, 1944), pp. 1-98.

of the factors that tend to move us toward larger and more complex units of social, economic, and political relationships.

In this sense, we are people without communities. Therefore, we are without accessible, ready-made laboratories for developing experiences of close fellowship and self-government.

It is true that in losing our smaller, relatively independent, and somewhat self-sufficient communities, and in moving toward larger areas of interdependent associations, we have the alternative of wider areas of interests in which we can learn to share in making the rules and policies. The possibilities of participation by adults in the affairs of the United Nations, global politics, big business, labor, and government undoubtedly offer a challenge to adult education to broaden the concept of "community" for these areas. That the American people are capable of a remarkable growth and have great potentialities for maturing in their new role of world citizenship is made vividly clear by Johnson, who reviews their growth and maturity in world affairs over the past half century.[2] He also makes it clear that in some crises, such as the League of Nation's battle in the 1920's, a more well-informed and better-educated people might have learned their lesson with less tragedy and bitterness. Adult education can undoubtedly be of great assistance to the people in establishing the new horizons of the larger community.

But the fact remains that these larger affairs, growing increasingly complex, must be guided by competent specialists and trusted leaders who are scholars devoted to their specializations. The problem, therefore, is to discover or establish new face-to-face community relationships that will supplement and counter the tendencies toward centralization, and through which the ordinary citizen can keep in touch with the major problems of a larger community and at the same time take an active part in developing his immediate environment. In brief,

[2] Gerald W. Johnson, *Incredible Tale* (New York: Harper and Brothers, 1950).

we need to discover or form new communities in which adults can experience self-government and close fellowship.

ADULT EDUCATION FOR THE NEW SELF-GOVERNING COMMUNITY

Before examining the educational implications of such a challenge, we should strive to find some differences between adult education in this form and in the forms discussed in the three previous chapters. In individual- and group-study forms of adult education, the objective of the participants was temporarily satisfied when there was some personal gain, regardless of what happened to others in the group. As long as these personal gains were evident, the study would continue. In adult education for community development, while there must always be a feeling of personal growth on the part of the participants, the primary satisfaction is to recognize growth toward a group goal. There is, in brief, a common goal as well as a personal one.

Adult education for community development is also distinctive in that the common enterprise or project supplements other forms by giving greater emphasis to the experiences of self-government and close fellowship, which we have seen to be less well developed in home-study and group-study forms. The learning experience is fused with a larger plan, part of which deals directly with the creation of environmental or cultural conditions for freedom to work it out. In some of the illustrations given later, it will become clear that the experiences of close fellowship and self-government tend to find expression in the various projects undertaken.

A third distinction of this form of adult education is that it reaches beyond the limitations of the membership of any particular group or class and offers educational experiences to the citizen in his daily affairs, whether he is or is not enrolled in a formal class, discussion group, membership group, or school. In brief, it tends to provide a laboratory for people of all ages and affiliations to find a companionate enterprise of maturing.

Finally, adult education for community development respects the unique potential function of each institution and each agency of the community in the common enterprise, without overlooking the fact that there also may be contributions from people who are not organized or directly associated with these institutions and agencies.

In two respects adult education for community development differs uniquely from the usual pressure group: (1) The entire group participates in finding facts and planning policy rather than simply responding to some superimposed set of facts and plans; (2) the projects undertaken are often considered from the standpoint of what the group can do to help the community rather than simply that of passing the responsibility for decision and action to a government official, a school board, or an employer. There is, in brief, a partnership of learner and leader in both the study of facts and the responsibility for getting the task done. Therefore, community development programs, processed by adult education techniques, become group laboratories for expression of personality, available to all people in the community with both institutional and non-institutional leadership participation.

When community development programs lose these characteristics, they may continue to produce some results in getting some short range changes made, resulting from pressure and fear, but they are of little value as laboratories for adult education.

Implication for Adult Education. The adult educator who broadens his program to include this form of continued learning gives expression to it in two ways. In the first place, he studies the life of the community and seeks to discover the educational potential of its groups. He then develops educational services for such groups already closely associated by reason of work, social identities, educational, or other interests, and attempts to broaden their interests and develop the characteristics just suggested.

Out of this rapport between program service and the informal as well as the more highly organized groups of adults in the community, he begins to recognize certain common concerns that are powerful motivations for education. In some instances these group motivations can be "organized" and the groups brought together for similar purposes, forming community forums or councils to deal with a common problem. In other instances the "organization" of the groups would tend to destroy their autonomy and unique motivations. This demands the development by the adult educator of a *process* that can be used for assisting the groups to attain their unique objectives.

The second task of the adult educator is, therefore, to teach adults the *process of community development*. This responsibility stems from the fact that we are all searching for some new community identification, for reasons discussed at the beginning of this chapter. Much of the process of discovery and development of new community forms will be experimental. However, some of the research in the social sciences that is being studied and applied to the problem of adult education for community development will be described briefly in a later section of this chapter. But new community identifications must be found, not *for* adults, but *by* adults. The adult educator can, therefore, be most instrumental in continuous analysis and re-analysis of known experiences in community development. The analysis and re-analysis will have its most significant value when it is made by those involved in the community development—the participants. This process of involvement calls for careful and painstaking scholarship by the adult leader.

In the remainder of this chapter we will look more closely at the adult educator's task of guiding established institutions and agencies in discovery and use of their resources for community development. In the chapters which follow we shall examine examples and attempt an analysis of the process of community

development as a start toward further exploration of this task of creative leadership of adult education.

RESOURCES FOR COMMUNITY DEVELOPMENT IN AUTONOMOUS GROUPS

There is an increasing recognition on the part of social workers and adult educators that the basic and fundamental structure of urban communities, the nuclear structures, so to speak, are far more significant potentials for community development than educators have, as yet, fully recognized. They are, according to some authorities, "the starting point for important social improvements." [3] An example cited by this author is the very extensive and active Child Study Association of America:

> ... which began as an autonomous group of five college friends. In 1888 these friends started to study together current psychological and sociological publications in a common effort to fit themselves for their family and community responsibilities. They met weekly for many years, keeping records of their discussions, gradually admitting a few more friends to their circle. Younger groups of friends imitated their example. By 1910 a number of such circles had been formed; these federated. They produced literature based on members' needs, and reviewed books for each other. All work was done by volunteers. During World War I they conceived and organized a 'summer play school', staffed entirely by volunteers who were members of the different study circles. By 1920, 'parent education' and 'summer play schools' had become well defined concepts in American culture—a consequence entirely of the self-directed, independent efforts of these autonomous groups.[4]

This experience could undoubtedly be studied in other similar cases by tracing the beginnings of such social groups as Men's and Women's Clubs, and many other now highly institutionalized organizations.

[3] Maria Rogers, "Autonomous Groups and Adult Education," *Adult Education Journal*, 6:176-180, October, 1947.

[4] *Ibid.*, p. 177.

But the most significant of these groups are not those that have become highly institutionalized, but the thousands of friendly, informal, autonomous groups that exist in any urban structure. It is the function of the adult educator to find his way into these groups to help them preserve their autonomy, their spirit of friendly personal relationships, their desire to be together because they like to be together, and their proximity of association, and to foster within them the development of individual talents and personal expression in an atmosphere of close fellowship. If the adult educator approaches these groups with any idea of institutionalizing them or of changing them, he immediately tends to destroy the most significant factor in their operational value. He may, however, work with them in encouraging the things that really matter to them, in providing them with activities and services that seem important to them, in assisting them to share the creative activities that emerge as groups gain confidence in themselves, and to teach them the educational process.

. . . In the case of autonomous groups, or psychegroups, *service must be a two-way process.* Educators must approach them with full realization that they can, and will, provide many services for themselves and that they have great resources (however invisible to superficial observation) to mobilize on their own initiative.[5]

An excellent illustration of the process of development of educational operations of autonomous groups is cited by the same author in another publication.[6] This is an account of how autonomous groups can assist individuals to mature in self-government, close fellowship, and the pursuit of truths and beauty. The People's Guild of Brooklyn, New York, formerly the People's Institute of Brooklyn, is a name applied to a large

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[5] *Ibid.*, p. 179.

[6] Maria Rogers, "Summary Report of the Experimental Educational Program for Autonomous Reading and Discussion Groups Sponsored by the People's Guild of Brooklyn, N.Y., 1929-1949," *Autonomous Groups Bulletin*, Vol. V, No. 1, pp. 9-24.

number of small reading groups. The Guild resulted from an experiment that began in 1934 and was carried on by Mr. Seymore Barnard and associates. For the period of 1914 to 1934 the People's Guild had existed to carry out a community organization project. When the community organization project came to an end in 1934, Mr. Barnard was dubious of the significance of the various community centers that had been developed in the project for the residents of several communities of Brooklyn. He looked back over the situation and felt that, while a great deal of energy, time, and effort had been expended, there was nothing indigenous in the whole project to carry it forward on its own momentum. Barnard sought for a new principle of organization through which the people would hold together and carry forward their activities regardless of outside stimulation. He began to look at the closely-knit groups in the community. He found one group of women who were interested in reading and discussing books, but they wanted to do it in their own homes and at a time convenient to them.

Mr. Barnard offered to send a discussion leader to meet with them at any time they named when they had organized a group of six to ten members. Without delay, two or three of the women took the initiative and called together several of their friends. This was the first meeting and discussion group. Hearing of this new activity by the 'grapevine', two or three similar groups were shortly started by other community center members in different neighborhoods. Requests for similar service then began to pour in to the Guild Office from groups of friends who had not been connected with the center, but had heard about the new project from friends who were members of the original groups.[7]

These groups of friends began to spring up throughout Brooklyn and even in the Manhattan, Bronx, and Queens areas. They were left entirely free to organize themselves and plan their own programs. The only thing that was done from the outside

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[7] *Ibid.*, p. 10.

was to furnish them leaders when and as they asked for them. All groups were self-initiated. Each had a separate history and in many cases the groups clustered around families, relatives and their friends. Many of the groups are meeting today, twenty years after their formation.

As the mutual confidence of these groups increased, close fellowship began to reveal deeper concern for personalities. Usually beginning with expressed motivations and interests, such as "becoming cultured," they gradually expanded their range of literature and discussion on the basis of real and genuine interests. The contribution of experts or outside adult educators was largely one of developing a "permissive atmosphere in which the members not only *felt* completely free to control the group's activity but *actually* did so."[8] The experts found that it was essential that they become recognized and accepted members and friends within each group. The autonomous group members did not look upon them as leaders in the traditional sense of the word, but as one of their own members. On the other hand, they were looked to from time to time as helpful resources.

In many cases the members began their reading programs to improve their effectiveness as parents. In the entire process, however, they gained a knowledge of how to carry out constructive and intelligent research study, and they gained the experience of close fellowship in their friendships that carried on over the years. They gained a great degree of experience in self-government while operating and managing their group life and they undoubtedly gained much in their quest for beauty during their contacts with the finer qualities of literature in close companionship with their neighbors.

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[8] *Ibid.*, p. 13.

RESOURCES FOR COMMUNITY DEVELOPMENT IN OCCUPATIONAL GROUPS

Another major area of adult education's resources for community development is that of occupational associations. The vast range of trade associations, professional organizations, trade-unions, cooperatives, and other formally organized associations of people in similar lines of work can become powerful factors in the forwarding of community health, recreation, city and rural planning, improvement of education, and other forms of community development.

It is true that most of these formal, highly structured occupational associations are committed primarily to the improvement of their respective specialized objectives of production and distribution of goods and services or the improvement of the working conditions of their membership. Often they are competitive and in sharp conflict and the general welfare of the total community is secondary to their objectives. However, on the whole, they are, even in specialized concerns, powerful resources for community development, shaping the economic system, influencing the institutional policy of schools, churches, libraries, museums, government, and welfare.

The task of the adult educator is to find channels through which these powerful associations can direct their energies toward more general community development without greatly sacrificing their specialized objectives.

The work of the National Planning Association[9] is an illustration of the coordination of broad educational, industrial and scientific statesmanship that brings the specialized interests of management and labor together in a common enterprise for the benefit of the community. Trade unions, trade associations, professional organizations, and other working groups have given outstanding service and financial support to local, state, and

[9] *Op. cit.* See footnote, p. 18.

national community chest developments, health campaigns, and welfare activities, with members of occupational groups that have conflicting specialized interests serving on the same boards, committees, and teams for these community development programs. Many of these occupational groups have representatives on city and regional planning commissions, youth-work agencies, public school advisory councils and agricultural improvement developments. The experience of the nation in channeling these specialized occupational associations to concentrate on various types of community development should encourage the adult educator to increase the channels of co-operative community planning.

One of the weaknesses of the community development programs of these formal occupational associations is that the involvement and participation in fact finding, planning, and action is often limited to a few representatives. In many cases, the officers of these organizations or, at best, a few selected rank-and-file members, gain all the advantages of maturing as a result of the experience. Communication between these representatives and the rank and file about plans and campaigns is generally through cumbersome line-and-staff operations. Leaders find it difficult to develop machinery through which the larger masses of adults can evolve plans and work with others in carrying them out, and at the same time accomplish the primary purposes for which the occupational group was organized. In general, this situation is a phenomenon of specialization. Occupational groups are seldom formed on the basis of natural group association, neighborhood cultures or friendships and fellowship, but rather upon grouping of jobs, crafts, business, or professional association. The very important elements that make autonomous groups strong as instruments for cultural communication are lost in most occupational associations because of the prevailing pattern of organization around occupational specialization.

In some of the agricultural associations the merging of cul-

tural and neighborhood associations with occupational specializations is still possible. In such cases participation of all members in community development programs is more likely to occur than where the two factors of association are separate. Some trade-union organizations have attempted to retain both the occupational and neighborhood principles, but the tendency seems to be toward organization around broad areas of occupational classification, with communication developed mainly through line-and-staff methods.

However, as students of industrial groupings probe more deeply into these specializations, there is some reason to believe that there are closely knit "neighborhoods" or friendly clusters of workers that form within the occupational structure itself. These are groups of adults that sometimes overlap and defy the artificial boundaries of job specialization through intimate and intricate lines of communication. Here workers come together as friends as well as workers and communicate with each other in matters of vital importance related both to their work and to their personalities. Family concerns, problems of government, attitudes toward institutions, beliefs, and habits are communicated and affect behavior of the participants. These cultural groupings within occupational groupings are very important to the adult educator, particularly to leaders of adult education in industry and agriculture. If these groups can be identified and understood, vast new potentialities in community development may be available for adult education. In these groups the adults come together through their mutual interests in the experiences of occupational achievement and close fellowship. If their associations can be vitalized into projects and planning of community development, the experience of self-government can also be enriched and can supplement other experiences essential to maturity.

Industrial management and labor leaders are beginning to find that below the surface of their vast, highly organized struc-

tures personal relationships are at work that are highly important but cannot be departmentalized or organized in the traditional sense. There are *groupings* of workers that result from day-to-day interrelationships that play a powerful part in the work that gets done, loyalties that the worker has (either to management or trade-union), and the troubles and problems that occur on the job and away from it. These *groupings* are charged with personal emotion, likes and dislikes, attitudes and habits. They exist between the worker and the supervisor, the worker and the shop-steward, the worker and other workers, top management and the secondary officials. They tend to determine the kind of clothes that are worn to work, the yarns that the workers tell about themselves, the days they will or won't work, the ways they save and spend money, and even the organizations they join away from work. On the other hand, students of the phenomena of occupational communities, such as Mayo, Rothlesburger, Lewin, and others, suggest that they are potentially the strongest forces available for constructive and positive enterprise in bringing about effective cooperation and human progress in an industrial culture.

Some progress has been made in the study of industrial relations[10] in cooperative programs of universities and colleges with labor and management through special institutes concerned with this problem. But only a beginning has been made in helping the adult working population make full use of these informal natural working associations while participating in community development. The very fact that the potentiality is recognized by students of industrial management should be of extreme importance to the adult educator in exploring these resources more deeply.

Students of adult education in rural populations are also recognizing more fully the importance of hidden resources for

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[10] See pages 83 and 84.

education in new groupings of farmers and farm families. The Cooperative Agricultural and Home Economics Extension Service is giving increasing attention to the farm-family unit.

There have been interesting experiments to discover methods of conducting Extension work in terms of the totality of farm and home problems rather than by particularized projects unrelated to one another or to the total situation. Essentially the questions have been: 'Given this farm, this home, and this family what are the best things to do and in what priority? What can each specialist contribute to the program for this farm and home?'[11]

Such cases exemplify the trend toward respecting the natural laboratories of group association for the best results in agricultural education, thereby encouraging the development of personality and the integration of all the desirable experiences of wholesome living. It is also exemplified in the effort of the Ohio Farm Bureau to build a program of growth and intelligence for adults by organizing farm-family discussion groups and establishing active lines of communication between the state leadership and the farm-family member.

To get a full realization of the opening of channels of communication and their effect upon the informal group life, it is interesting to note the happenings at a typical farm-family group meeting. In these farm-family group meetings, probably 17 to 20 people meet at some farmer's home. In some places a special arrangement is made for someone to take care of the smaller children during the meeting. The meetings begin at about eight o'clock in the evening, although there is some flexibility of time. In some cases meetings open with worship, a prayer, a reading from the Bible, or the singing of a hymn. After the opening exercises, the chairman may call for old and new business reports; he then turns the meeting over to the dis-

[11] Brunner and Yang, *op. cit.*, p. 55.

cussion leader. The state organization provides discussion outlines through its education division, and to a large extent these outlines are used as a basis for discussion.

The discussion outline is developed by a state staff which meets with field men who report trends or interests that seem to be apparent among the farm families. This takes the form of a monthly publication *Guide*, which the state staff tries to keep closely related to the problems of the farm people and the activities of the organization. The discussion topics are kept currently revised according to changing farm problems.

However, each farm-family group is autonomous and the strength of the whole organization lies in the free choice of activity by the group. Although the state leaders have worked out guides for planning programs, no group is required to follow them. An analysis of a typical meeting of these groups will give us some idea of the opportunities for the people to deal with some of their problems, although there are many variations from the standard program. If there was one meeting a month, the first three months could be divided as follows: the first month on organization and membership drive; the second month on a discussion of legislation; and the third month on discussion of youth problems in the community and on possible action to stimulate interest and activity among the youth of the community.

The second three-month period of a typical group might be devoted to an understanding of cooperatives, which seems to be the heart of most of the Farm Bureau organizations. Many Farm Bureau members are also members of a cooperative and vice versa, but such simultaneous membership is not necessary.

Cooperatives, *legislation* and *youth* seem to form major areas of discussion. The third three-month phase of a typical series of meetings might be on specific farm problems, such as production, prices, and the like.

These friendly, informal, and autonomous meetings of farm

families are definitely a recognition of the informal group structure upon which adult education seems to thrive and they have the most valuable implication for wholesome influence. In such a plan the small informal group culture blends several important experiences: the experience of self-government and occupational achievement (through the discussion and determining policy of cooperatives and of production), and the experience of close fellowship (involved in the bringing together of old and young and the cultivation of a "neighborhood feeling").

RESOURCES FOR COMMUNITY DEVELOPMENT IN GOVERNMENTAL AND EDUCATIONAL INSTITUTIONS

Are political and governmental laboratories developing in American life in which full integration of personality may find expression? If so, are adult educators assisting the adult to find and use these laboratories? More important, are these adult education leaders taking part in strengthening and improving these laboratories of government so that they may become centers of adult education that will enable the total man to emerge in a total community? In order to answer these questions, we must look at significant efforts by government agencies to recognize the existence of informal group structure and bring it into play in participation in government.

In Philadelphia, municipal government agencies and citizen-planning groups are working together in planning present and future city improvement.[12] Similar relationships of government agencies and citizens' groups have developed in Louisville, where the Louisville Area Development Association, established by many institutions and private citizens of the city, works cooperatively with the city in securing citizen participation in fact-finding and planning of civic developments. Cincinnati, Cleveland, Omaha, and many other municipalities have devel-

[12] For more complete descriptions of this and other municipal group-study programs, see Practice 10, Chapter Twelve.

oped working partnership arrangements between unofficial citizen groups and municipal agencies for community development.

These relationships between government and communities with mutual interests have not yet reached below the larger institutional structure of the communities, but there are indications in all of them that government is beginning to find new community resources of value in carrying out its responsibilities.

During the past decade the growing interest of educators in developing the community-centered school for children and youth[13] has had important implications for adult education for community development. The increasing stress on the importance of relating the interests of children and youth in schools and colleges to what these institutions can do *to improve the community* is a recognition of the idea that education is potentially a creative force in management of environment, rather than merely a response to changes and an aid in adjusting to change.

Adult education in the United States is already feeling the effects of this change in the concept of education's role in society. During World War II new impetus was given to community planning by the development of shoulder-to-shoulder planning by local citizens in civilian defense councils. Many communities learned that these councils possessed great educative value for developing citizenship in participants by encouraging research and bringing about new patterns of self-government and close fellowship through cooperative work. Since the war, many efforts have been made to carry on the same type of cooperative study and planning in civilian groups. Some of these have sprung from spontaneous community attacks on

[13] A few books dealing with this recent trend in the education of children and youth are: Metropolitan School Study Council, *What Schools Can Do* (New York: The Council, 525 West 120th Street, 1945), pp. 181-192; Edward G. Olsen, *School and Community* (New York: Prentice-Hall, 1945); Harold Rugg, *Foundations for American Education* (Yonkers, N. Y.: World Book Company, 1947).

problems keenly felt by councils or cooperative organizations of local citizens. Others have been stimulated and assisted by universities, colleges, and other agencies to encourage local research and education on social and economic problems.

Syracuse, Rochester, and Colgate Universities have cooperatively provided leadership in New York State for continuing these activities of local citizen groups, with the result that the New York State Citizens Council has been formed and is operating under voluntary subscriptions to make the citizens' participation more valuable and effective. These agencies emphasize the fact that American democratic citizenship involves definite skills, acquired only by continuous practice, and that the practice must be provided in "laboratories" formed by the citizens themselves, where they can work at solving real and important community problems. New Jersey also has developed a statewide association of Citizens Councils.

Developing in quite a different way, but with a similar objective, was the Committee for Kentucky, existing largely to help local citizens to learn through practice how to improve their environment.[14]

The Extension Division of the University of Virginia completed in 1947 a five-year study of how education can help communities to help themselves.[15] The results of this study have major implications for adult education, and fairly objective evidence exists that adult education can become a positive factor in controlling and directing change if it is centered on meaningful community problems.

The recently published report of the South Chicago Area Project[16] sheds new light on the possibilities of focusing citizenship education in great metropolitan centers upon the participa-

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[14] Harry W. Shacter, *Kentucky on the March* (New York: Harper and Brothers, 1949).

[15] Jean and Jess Ogden, *These Things We Tried* (Charlottesville, Va.: University of Virginia Extension, XXV:6, October 15, 1947).

[16] Southside Community Committee, *Bright Shadows in Bronzetown* (The Committee, 3548 State Street, Chicago, 1949).

tion of adults in practical problems of planning and changing environment.

Kansas State College, through experimental studies of the Institute of Citizenship, found that there is close relationship between international and world interests of adults to the close-at-hand personal problems of the local community and the state.[17]

Labor, in its increasingly important educational program, is also moving toward the idea that "the way to achieve labor's goal is to merge its interests with those of the community and go forward together." [18]

Simultaneously with these emerging concepts of focusing the content of adult study upon community improvement, encouraging progress has been made in research and experimentation in methods and techniques of studying group growth and involvement of community group members in productive enterprise. Even in communities where there is an awareness of a community problem and a sincere motivation on the part of many individuals to study together to solve the problem, the necessary skills for groups to do so democratically must be learned. Adult education leaders are being called upon increasingly to help groups develop these skills.[19]

The retarding effects of rumor, fear, and personal insecurity on community development and the leaders' responsibility in counteracting them are beginning to become clear through studies made by Festinger and Cartwright.[20]

Factors in group and community life accounting for resistance to change and sound methods of overcoming the resistance, as

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[17] U.S. Department of State, Publication 3378, *The Kansas Story of UNESCO* (Washington, D.C.: U.S. Government Printing Office, 1949).

[18] A. H. Raskin, "Reuther Explains the Reuther Plan," *New York Times Magazine*, March 20, 1949, p. 17.

[19] Leland P. Bradford, "Adult Education as Group Work," *A Decade of Group Work* (New York: Association Press, 1948), pp. 63-67.

[20] Leon Festinger and Darwin Cartwright *et al.*, "A Study of Rumor: Its Origin and Spread," *Human Relations*, Vol. I, No. 4, 1948, pp. 464-487.

studied by Coch and French,[21] suggest profitable methods whereby communities concerned with improvement programs can deal with opposition and apathy confronting their plans.

In Connecticut action-study-research teams of scientists, practical lay and professional workers in inter-racial and intergroup education, and state officials have applied objective measurements to communities. The participants were teams of leaders from selected communities brought together in a central workshop. The effects of the workshop upon subsequent practice were studied. Favorable differences were noted in the effect of the workshop on teams of leaders as contrasted with individual or "isolated" leaders who participated.[22]

Adult education leaders have been participating in numerous conferences and training centers for understanding the implications of group dynamics research for adult education. The most prominent of these centers of research and leadership development is the National Training Laboratory in Group Development held at Bethel, Maine each summer since 1947.[23]

There are evidences in the various community development projects that many governmental and educational institutions are becoming increasingly concerned with extending their resources and facilities to help people learn to plan their environmental changes and to find, in the process, a laboratory for the experience of self-government and close fellowship. There is also an evolving methodology of social research that promises much help for the educator in assisting groups to attain their objectives democratically.

The present problem of the creative leader is to evolve a

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[21] Lester Coch and John P. French, Jr., "Overcoming Resistance to Change," *Human Relations*, Vol. I, No. 4, 1948, pp. 512-532.

[22] Ronald Lippitt, *Training in Community Relations* (New York: Harper and Brothers, 1949).

[23] The most recent of these Laboratories is reported by Leland Bradford, "The National Training Laboratory in Group Development: A Report to the Adult Education Profession," *Adult Education Bulletin*, Vol. 14, No. 3, 1950, pp. 67-82.

process of building lines of communication between the institution or agency that has the concern of extending its resources to the community, and the groups in the community who would make intelligent use of these resources. In brief, institutional leaders and neighborhood and natural group leaders must develop a process for establishing team work for community development. Assuming that leaders of educational institutions are willing to extend and coordinate their resources for community development, how do they establish a working partnership with the people who will be affected by the planning? This is not simply a matter of knowing how to teach groups certain skills and understandings; it goes somewhat deeper than that to the process of discovery of groups in the community who are potentially powerful but momentarily dormant in community development and of assisting such groups to discover new channels of interrelationship. Or, on the other hand, it involves a process of discovery of groups who are vigorous and active in attaining highly specialized and limited objectives and assisting them to redirect their energy toward a larger goal.

It stands to reason that groups in the community which have learned how to operate democratically in conducting their own affairs, evaluating their own growth, increasing their productivity and strengthening their group cohesion, will be the most likely to succeed in taking part with other groups in an expanded objective of community development. It is reasonable also to expect that in communities where there is a vigorous adult education program of individual home-study forms or group-study forms, the citizens of such an enlightened community should be the first to respond to the idea of working with their institutional leadership to carry on programs of community development. But it does not necessarily follow that even in these communities where adult group-study is well advanced, the institutional leadership or the citizens of the community are equipped with a process for utilizing their resources cooperatively to improve their environment.

IMPLICATIONS FOR THE ADMINISTRATOR OF ADULT EDUCATION

The trend toward the community development form in adult education is, therefore, not a substitute for individual- and group-study forms for meeting personal needs, but a necessary supplement to them. While the individual- and group-study forms offer significant potentialities for the development of the experiences of occupational achievement, understanding, and intermittent solitude, the community development form offers greater potentialities for experiences of close fellowship and self-government.

If we can assume that the institutional administrator is concerned with extending the opportunities of adult education to provide for these additional experiences for maturing adulthood, the emerging resources suggested in this chapter become the laboratories or "classrooms" toward which he will direct some of the attention of his field workers in adult education. He will create a working atmosphere for the director of adult education, the extension director, the county agent, the volunteer leaders and other associates, which encourages further exploration of these resources, gives flexibility to the kinds of services which can be interpreted as "adult education" and gives the field worker a permissive working arrangement that does not tie him so closely to the responsibility of reporting "classes organized," "attendance increased," or "fees paid."

In contrast to these statistical records of accounting, inherited, in part, from administration of compulsory child education, the administrator will require of his field workers in adult education evidence of improved *processes* of communication. From them he will want to know not so much *how many* have been assembled as *how* they assembled and what part each played in bringing the assembly closer to its objective. He will be concerned not so much with accounting of attendances as with what adults do between one meeting and the next. He will be

less concerned with how well his institution *stands* in the public estimation than he will be with how the institution *moves* more closely toward becoming an instrument of public expression. In brief, the concern of the administrator of adult education will broaden from preoccupation with who comes *into* his institution to the rhythmic flow of community life both *into* and *out of* his institution. It will deepen from the level of trying to provide adults with final answers to questions of truths, beauty, and economic and social status to the level of *joining with* the adults in their ceaseless *search* not only for these experiences, but for the experiences of self-government and close fellowship.

In such an atmosphere of institutional policy, bridges of communication will be built by the field-workers, the leaders who go from the institutions among the people. These creative leaders will meet with the adults, live with them, and think with them in their daily activities as well as in their assemblies, and build laboratories of adult growth within their cultural environment.

Thus the function and responsibility of creative leadership of adult education will come to mean a process of invention of new lines of communication between the institutional and group resources of community life and the day-to-day experiences of adults. The process of community development will have an interactive effect upon the environment and personality of adults. As their experiences are utilized in changing the total environment so that it is more nearly possible for the experience of self-government and close fellowship to flourish, the adults will increasingly mature in their personalities to give more strength, variety, and color to the meaning of existence. Dewey points out that the development of this interaction of personality and environment calls for a "change in aims and methods of working" rather than words, but that such a change would give greater meaning to the function of all institutions. He asks:

Is there anything in the whole business of politics, economics, morals, education—indeed in any profession—save the construction of a proper human environment that will serve, by its very existence, to produce sound and whole human beings, who in turn will maintain a sound and healthy human environment?[24]

It is toward the change in aims and methods of working, the change in process of creative leadership that attempts to build the interaction of environment and personality, that we now turn. There is, in the experience and resources discussed in the preceding pages of this chapter, the suggestion of a way in which creative leaders are working in adult education for community improvement that is at least a start worthy of analysis. When we have analyzed the process of some of these leaders in local and regional community development and have examined its implications to the world community, we will attempt to suggest the rôle that various institutions might take in forwarding the process and enriching the opportunities for adults to grow in the essential experiences for maturing.

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[24] Joseph Ratner, Editor, *Intelligence in the Modern World; John Dewey's Philosophy* (New York: Modern Library, Random House, Inc., 1939), p. 834.

SEVEN

The Process of Creative Leadership for Community Development Illustrated

How does the leader of adult education proceed to relate the resources of his institution or organization to the day-to-day group experience of his community? In what ways can he work to provide adults with meaningful education other than by calling them together in classes, groups, or special meetings?

Assuming that he has made a careful analysis of the group life of his community,[1] how can he provide educational services for these groups without first organizing them into structured educational forms? These are some of the questions we will try to answer in this chapter.

It should be noted at the outset that many of the outstanding accomplishments of adult educators in community development have been made by a group of agency or institutional representatives called together in a community council through which significant community improvements have been accomplished. Nothing that is said in the process suggested in the following pages is intended to minimize the importance of this procedure. Too little is known about any procedure to suggest anything less than the most hearty encouragement of experimentation.

Suggestions in the following procedure are simply an attempt

[1] See Chapters Eleven, Twelve, and Thirteen.

to recognize the vast educational potential in adults' day-to-day experiences and associations. Wherever new types of community organizations can be helpful in making these adult experiences meaningful, they should be encouraged. However, they should become, not the objects of community effort, but *forms* resulting from functional needs.

The essence of either process is to involve the adults of the community in a sharing and pooling of experience to the mutual advantage of the participants.

The very nature of shared planning in community development, applying as it does to life in small informal groups, to institutions (the school, the home, the church, the government), and to whole communities, states, and nations, is the ingredient that is universally applicable in the varying forms of adult education. This is true whether these forms are designed for educating the individual to accommodate himself to change or for educating the group to direct and control change. The chief reason for community improvement in a democracy is to liberate the creative and maturing personalities of its individual members. In either case, the process of community development will be fundamentally the same if we bear in mind that adult growth does not take place in a vacuum, nor does community development have any meaning unless it opens the way for individual growth toward maturity.

In order to understand the process of education for community development, we will trace three significant experiences of adult education, all seemingly designed for the improvement of community, but each related to a different kind of community objective. One has as its objective the improvement of agricultural productivity; another the improvement of total community environment; and a third is intended to improve working conditions for a group of industrial workers. It will be noted, however, that certain ideas and processes are common to all of these illustrations. It will also be noted that the fundamental concern of the educator or inventor in each case is what happens to the

individual personalities of the respective participants, physical changes and results being a secondary concern.

ILLUSTRATION IN AGRICULTURE

If you had driven through a certain farming community in Tennessee[2] during World War I you would have probably marked the wretchedness of its bare, unproductive lands and dilapidated shacks, noted the slow, toiling movements of a few inhabitants, and wondered why people stayed there at all.

Driving through the green fertile fields of the same community in 1945, noting the painted houses, the little library, the neat community school, and the firm roads, you would probably have said that it was the result of water control and use, or a new population of enterprising people. In your guess as to these causes you would have been only half right about water being a *sole* cause and completely wrong about the new population. The people you would have seen in 1945 were, for the most part, the same people you saw in 1935—at least they would have answered to the same names.

But, in spirit and vitality they were different people—their eyes were clear, their movements had quickened. They were people with a fine sense of the dignity and purposefulness of

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[2] The following experience is based largely upon an interview with several officials of the Division of Agricultural Relations of the Tennessee Valley Authority in March 1948. We spent two days together in a stimulating exploration of what these men and women had learned from many similar experiences, analyzing the process that seemed to run through them all. They were very frank in analyzing experiences that had not been so successful and in examining with me the causes of failures as well as successes in transforming apparently dormant personalities into creative, hopeful, and vital beings. They were also scientific in looking at this analysis and the ensuing generalizations as purely tentative, and with every precaution taken that communities, conditions, and personalities will vary in the application of the process. The various ways in which Mr. Landess of the Division of Agricultural Relations was involved personally were told to me by others than Mr. Landess himself. The general principles underlying and drawn from many similar experiences in TVA are stated and illustrated in a monograph, *Food at the Grass Roots,* (Knoxville: Department of Agricultural Relations, Tennessee Valley Authority, 1947).

mankind. But they had been there in 1935 and had known the terrible feeling of hopelessness and frustration.

What operation had been performed on the land and the people? Was it merely the bringing of water to their dry, unproductive land? Many of those who knew the story of this transformation of personality told us that water for the land was only one of the ingredients. They said that for some time after water was available, these people continued to insist, from generations of habit, that their land was "corned out," that the soil was dead.

It has been the double purpose of the Tennessee Valley Authority not only to bring life to the dead soil of the Tennessee Valley through the introduction of water and soil improvement, but also to work shoulder-to-shoulder with the people of the community in setting a new pattern of farming based on the use of fertilizers in a readjusted agriculture. But the people are proud, and even in their poverty and with their seemingly useless soil they were distrustful of outside agents who had attempted to tell them how to farm. Tradition had taught them a great many things about farming and the culture within which they lived.

In the early days of the Tennessee Valley Authority, salesmanship and demonstration were used to try to get the farmers to adopt new methods of restoring life to their soil. Somehow these methods did not seem to carry with them the recognition of the fact that improvements in any human enterprises of lasting value usually have to be improvements that the beneficiaries help develop for themselves. This is one of the lessons of social invention that had to be learned through experience in the work of the Division of Agricultural Relations of the TVA. Working side-by-side with the Co-operative Extension Service of the United States Department of Agriculture, representatives of the Division of Agricultural Relations of the Tennessee Valley Authority learned that they almost had to *live in* the community that they were seeking to improve. Careful studies of the soil

and its potentialities were made and a thorough analysis of the resources of the land and of the people were recorded. Men like W. M. Landess of the Division of Agricultural Relations, during a long series of visits, gradually established informal associations on a friendly, neighborly basis with people in the community. Little by little he began to find that people in the community identified one or two individuals as their natural leaders. Through informal contact and neighborly conversations with these natural leaders, Landess became an accepted and friendly member of the community. During the first World War, while Landess had been a county agent, he became friendly with Emmett Robinson, one of the leading citizens of the community.

Later, Landess took a peck of several kinds of bean and pea seeds to be distributed in the Bakewell Negro Community, where he had been advising as a county agent. Emmett Robinson was to pick the individuals for the demonstration. After they had prepared their land with at least three workings, they were to apply one hundred pounds of 20 per cent phosphate. Emmett then issued the seed, which they were to grow and return, four pounds for one pound. Emmett did better than any of the rest, returning to Landess a bushel for the peck and selling nine bushels at $9.00 each. As the leadership example and experience of Emmett and others began to grow and spread, their cash income and their whole manner of living improved.

Landess later went into the Army, and the war and the depression of the 1930's brought hard times to the Bakewell Negro Community and much of the previously generated momentum died down.

When TVA began construction, a nephew of Emmett Robinson, who was a school principal and a leading farmer in the community, became a leader in helping his neighbors get employment in the TVA. With new earnings from their off-the-farm work, they began to take a renewed interest in farming. Mr. Mullins, CES agent for the county in which the Bakewell

Community was located, felt that an area demonstration was needed for the Negroes and invited young Robinson to a meeting in the Sale Creek area, a community of white farmers. At the conclusion of the meeting, Robinson invited Mr. Mullins to develop an area demonstration in the Bakewell Community. The county agent agreed, providing that the farmers of Bakewell county would make a community inventory and secure essential facts about their resources.

The farmers and their families worked together, held meetings, made community studies, and planned their area demonstrations. These meetings were carried on in an orderly and efficient way, but, nevertheless, the farmers retained the informal, wholesome relationships with each other that allowed for free expression and understanding. In previous meetings, the farmers had usually called upon an outside expert to come in and make a speech and had listened very quietly and respectfully, but had reserved their opinions for themselves. Now, when an expert came in from the outside, he simply fitted into the picture at the will and request of the farmers.

The test demonstration in the area soon began to take shape. The Agricultural Relations Division provided loans of fertilizers and seed to the various farmers. The farmers watched each other, exchanged notes, visited each others' farms and carried on studies of ways and means to improve their soil. The area demonstration was successful in most respects and the concept of revitalizing and bringing the soil to life began to spread.

By this time the farmers had developed a rather closely knit and constructive planning organization. They brought their families to some of their meetings, and quite naturally, as they discussed the improved condition of their farms, they began to talk about improving their buildings and developing campaigns for painting and cleaning up their property. As the families met to talk over their common problems, their attention turned to the education of their children and they began to think about the possibility of improving the school. Gradually, as the appear-

ance of the soil and its more profitable yield became apparent, a desire to reconstruct schools, libraries, roads, and other community facilities began to emerge.

Throughout this whole procedure, Landess and Emmett carried on informal conversational relationships. Landess and Mullins became advisors whose help was sought from time to time but they never deliberately thrust their advice or help upon the community. Consequently, the resultant feeling of the people of the community was that whatever progress they had been able to make in restoring their soil and their community had been their own—their occupational achievement. This experience, of course, led to the pride and dignity that comes to a personality that has the feeling of occupational achievement. It also led to a further cooperative search for beauty, the pursuit of truth and understanding, the development of close fellowship and a strengthening of the spirit of self-government.

ILLUSTRATION IN SCHOOL AND FAMILY LIFE

Another type of experience that illustrates the educational function in the process of community development is that of a school teacher who saw the potential for creativity in the interest of the adults in their children, but who came to see that children cannot mature unless the adults themselves are expanding their experiences for maturity. Miss Florence Mary O'Neill has written the process so well herself that it would detract from its value to use it in any other way than to quote it in full.[3]

For four years I had secretly desired to work in Land's End, for to me this settlement connoted all that was hopeless and rotten.

"Miss, if you want to see poverty, dirt, misery, and sickness, go to Land's End."

When I argued, "But what's wrong with Land's End?" I was told, "Oh, the people there are no good. They are dishonest, lazy, dirty,

[3] Florence Mary O'Neill, "Thou Beside Me in the Wilderness," *Adult Education Journal*, Vol. 2, No. 3. July 1943, pp. 130-138. Her permission to use this article in full is greatly appreciated.

ignorant and lawless. You can't do anything with them. If they *have* a few cents they make moonshine, get drunk, and fight. They'd rather buy a plug of tobacco than get a pair of boots for the kids."

I had never had time to visit Land's End, though it was but six miles away from where I was teaching. Two paths lead to Land's End—one by the seashore, which is dangerous. "A man fell over the cliff and was killed a long time ago. They say it's haunted, Miss. You'd better not try it." The other path, cut through the woods and swamps, is difficult to follow, as I learned later from bitter experience. So I had never reached Land's End.

But I made contacts there. Once a week I lay in wait for the little man who carried the weekly mail from Land's End to Toulon and back. We had long chats, and the more I learned about Land's End, the more I wanted to go there. Finally, I decided that I *was* going, and going within a month, and that I would stay and teach there three months instead of the customary two.

But first, many obstacles must be overcome if my term there was to be fruitful. Most important, it seemed absolutely imperative that the people of Land's End prove that they really wanted my services. Again, living accommodations of some kind must be found; and, finally, the consent of the Department of Education must be obtained. The latter I knew would be forthcoming if my request was presented in logical fashion. But how on earth could I solve all those problems with a full-time program on my hands?

R.S.V.P.

Luck was on my side for once. Shortly after I had made my decision, my fairy godfather and godmother—the mailman and his wife—came up my pathway. Not divining the purpose of the visit, I thought quickly, "Here is my chance to get an invitation to Land's End!" But I soon found that none of my wiles were needed, for, with much blushing and hesitancy, the mailman produced a sealed envelope from his pocket. It contained a petition from 49 people, asking me to come to Land's End. With tears in her eyes, the mailman's wife told me of the little children there growing up in ignorance, of the men and women who could not read or write or figure; of the isolation, the poverty, sickness, and privations of the entire population.

I asked her immediately to tell the people of Land's End how

happy I should be to come to them as soon as my present work was finished. I would teach both day school and night school, I said, hold meetings, form clubs—do anything I could to help them, if only living quarters could be provided for me. After a long discussion of ways and means, the mailman decided to return to Land's End, hold a meeting at his house that night, and form a committee to build me a place to live. They would cut trees, get the use of a mill now lying idle and saw lumber. They would build a little room on to the school for my use. They would cut enough firewood to heat house and school.

After he left, I was so happy that I could not keep the good news to myself. I told several students and friends. All of them shook their heads. Said one, "It sounds fine, Miss, and we hate to see you disappointed, but they'll never do it. It is only talk." Others told me, "You don't realize what you are up against. You'll need a stove, pipes, a bed, and you can't live in that bleak old schoolhouse alone. Take our advice and forget it. It's bad enough right here, but it's a hundred per cent worse at Land's End."

With a shock, I realized that I had completely forgotten the stove and bed! Perhaps, after all, my advisers were right. Perhaps I had better wait awhile before I asked the Department for permission to teach at Land's End.

However, after about a week of suspense, the joyful tidings reached me that the people of Land's End evidently meant business. They had turned out in a body, cut trees and firewood, and were now sawing lumber. Adult education there had actually begun! A rusty stove was borrowed, pipes ordered from the nearest store. Former students from Coveville sent piles of paper from the mills, and cardboard, cut conveniently for scribblers. (This we later made into books for day and night school use.)

Toward the last of March, the mailman, representing Land's End, proudly asked me to draw a plan for my little house. And could I tell him where and how to get nails and felt and glass! They figured that they would need fifty pounds of nails of varying sizes. That amount seemed to me enough to build a palace, but they should know. They had absolutely no money, but sixteen dollars would provide everything, even sheathing paper with a color scheme included! Things were shaping.

"And what are you going to do for a bed, Miss, and do you want shelves for your books and dishes and pans?" We decided on two benches that would look like day beds and take up little room. I knew where I could borrow one chair, and the young men had promised to make a table.

I was by this time so eager to meet the inhabitants of Land's End (there must be a few more like the mailman up there) that I could neither eat nor sleep. No obstacle seemed insurmountable now. The planning they had done showed that adult education had begun and, to my mind, in the right way.

Some good friends at Terry Brook, twelve miles away, supplied me with a frying pan, dishes, blankets, curtains, cutlery, and a kettle, and, with my first month's groceries bought and paid for, my sole remaining need was a congenial helper and companion. I knew the kind of person I needed. It would help if she knew French. She must be kind, considerate, and cooperative. Either Dorothy or Mary, I thought, might be willing to go with me. Fortunately for her, Dorothy, as a result of studying bookkeeping and typewriting at night school, had just taken a position as assistant bookkeeper and secretary to the manager of the cooperative store at Toulon. But Mary, age seventeen, accepted with delight.

At last all was ready. A message from the Department in answer to my urgent appeal brought the good news, "Proceed to Land's End." Early on an April afternoon, seated confidently by the side of our trusted drivers, Mary and I set out. Our teams were heavily laden and the going was rough. Truly we felt like pioneers. Now our wheels were revolving in the snow bank and we made no progress, or we were axle-deep in mud, our way impeded by unforeseen tree stumps or by rocks forced to the surface by the frost.

We Reach Land's End

We were undaunted and joyful and sooner than we expected we were at Land's End. It was all I had anticipated and much more. Drab, weather-beaten buildings stretched sparsely along a bleak, open coast. Broken fences, gates off hinges, pieces of cloth stuffed in broken window panes, roofs of houses sagging in the middle, dirty back yards, a muddy road, and here and there a mossy bank.

But where were the inhabitants, and where was the school building? Little barefoot children ran indoors, and pale faces pressed the window panes as we passed.

"We have to go a good piece yet, Miss. The school is about in the center. Ah! there it is. Can you see that building with a little shed attached, white-like?" I strained my eyes and soon discerned, standing alone almost on the edge of the cliff, defying storms, unused for years except for very brief periods, what seemed to me a skyscraper—the little school chapel built many years ago by a French priest. As we drew near, a young girl came running up. "Here's the key, Miss. You'll find kindlings and everything inside."

As we entered that bare, empty shack, the chilly dampness of new-sawn lumber greeted us. I could not speak. Suddenly I felt terribly inadequate, lost, lonely, helpless, frightened. If I had had the shelter of a home awaiting me, I think I should have been tempted to return to it. One of the drivers, sensing my feelings, said, "Miss, if you find you can't stand it, you have just to call me, and I'll come up and get you any hour of the day or night." I smiled and said "Thank you, George." Inwardly, I told myself that this would never do and I thanked Heaven that there was no one to greet us.

We all set to work. Soon a fire was crackling in the rusty stove, and smoke issuing from sides and covers gave me the opportunity to have a much-needed cry. Mary was unpacking food. That's what I needed! Ham and eggs, coffee and bread. What a sumptuous meal! Suddenly my spirits soared. The crude legs of the homemade table, the shelves, the wood box—everything was beautiful! After supper, the drivers started on the return journey. Then two women came to clean the stove and help us get settled, and four men came to welcome us. The rest of the evening we spent putting our house in order.

We had no difficulty in arising early the next morning, because neither of us had had a wink of sleep. Just as we had been about to go to bed, the rain came in torrents and pattered incessantly on the sloping roof. In a short while we heard it pouring down either side of the stove pipe. With our newly blackened stove in mind, we sat up for an hour or more emptying containers every few minutes. Finally we gave up, put out the lights, and turned and twisted on our hard damp benches until dawn.

Exploring

The sun shone brightly, the air was invigorating, as I set out at eight in the morning to walk to the farthest end of the settlement to begin what was to me the most important phase of my work. Before seven-thirty that night, I must know my community, I must have visited every one of the 24 families and talked with most of the 150 inhabitants. Every contact, every conversation, with man, woman, and child should be an educative experience for both of us. If I could only convince them of my sincerity, could only awaken in them half the enthusiasm I now felt! Somehow, they must be made to know not only their immediate obvious needs, but also hidden desires and interests. Little goals attained must bear fruit and other goals must be made to seem attainable, other interests awakened. They must be made aware of their potentialities for leadership, (already evinced); they must be made to feel that they are worthwhile citizens of Newfoundland. They themselves must desire a richer and fuller life. All this could not happen overnight, but if I could succeed in sowing little seeds here and there which would ultimately bear fruit my three months would not be spent in vain.

Three months! Unconsciously I quickened my pace. There was no time to lose. Every minute of the day and night must be utilized if we were to get anywhere. To begin, I must try to think in terms of how I should react, if I were illiterate, living in extreme isolation for years and years, subsisting at the lowest possible standard of living, and so used to hardships that I took them for granted.

I must remember that what I saw represented a gradual decay over a long period of years, that extreme isolation and resultant ignorance accounted for the greater part of the present state of affairs. My soliloquy ended as I approached the first house.

In all the families I visited that day, there were evidences of great poverty, malnutrition, and unhygienic living; in many, there was a history of tuberculosis. On the whole, I found the people very shy. Young men lying idly on a bank would cover their faces as I drew near. I used every imaginable method of approach. One time it would be "Would you like to help me cross that shaky bridge?" Again, "Are you walking my way? Would you like to come along and tell me about Land's End? It would be a great help."

Those tactics usually worked, but sometimes it was not quite so easy. On one occasion, as I knocked on the door, I was greeted with what seemed to be a violent outburst of abuse. From the broken English, I gathered that I would be like "the rest of them" and would not stay longer than a few days. Luckily for me I had already visited a score of families, or I should have been frightened by the ferocious appearance of the unshaven man who finally opened the door. I waited until he had finished his tirade, and then shook his hand. Soon I was invited to sit on the only chair in the shack, and we had a real chat. I sensed that I could win him through his children, and so we conspired to make the day school a success.

Land's End Wakens

It is difficult to paint a realistic picture of just how and why this little sleepy village came to life. Under ordinary circumstances there was an almost perpetual blackout. The majority of the older people went to bed at dusk or sat in the dark (kerosene oil is an expensive commodity when food and clothing are at a premium), while the younger people wandered aimlessly from house to house–nothing to do–nowhere to go.

Suddenly the school building was ablaze with light. People from far and near had come to our first general meeting! The little building was crowded, and I breathed a sigh of relief. My faith was justified–the people wanted to learn. Forty-seven students between the ages of sixteen and sixty registered, and we decided to begin classes for adults the following night and to hold them regularly on Monday, Wednesday, and Friday nights. Thursday night was reserved for the women's club. Regular day school for the children would begin on Monday at nine o'clock.

Volunteer committees were formed to make immediate preparations for classes. Four men promised to come in the morning and use the lumber remaining from the building of my house to make tables and benches for the school. Two others decided to go to Toulon and bring up the portable organ, which the parish priest was lending to us for the term. The younger boys promised to look after the heating for the term. The women would take care of the cleaning of the schoolroom.

Our greatest accomplishment that night was deciding to build a

bridge which would ensure a regular day school attendance. Heretofore, little children could not attend school when the river was too high for them to wade. All this and much more was accomplished at the first meeting. Not once were the people found lacking—and these were the people who had been called "lazy, dishonest, and lawless."

Classes Begin

After the first week, clubs and classes were in full swing. Rapid progress was made by our 37 absolute beginners. From the start, teaching these men and women was a happy, interesting, and educative experience. Grasping the essentials of the three R's was to me but a minor part of what they learned, but for them it opened the door to an unknown world. I watched them wake up and take an interest in themselves and in their children. Things happened to them. They began to take pride in their appearance; the spirit of good fellowship blossomed; they felt that the success of the school was their responsibility as a group. Before and after classes they discussed their problems, they entered wholeheartedly into the spirit of the sing song and folk dancing. I took every opportunity to teach them good manners, health habits, the care and needs of the body. I tried to awaken a desire for a higher standard of living, which would be strong enough to bring forth action, to broaden their general outlook.

Our women's club might well have been a branch of the Parent-teacher Association. We had the children in common, and that was the most valuable bond of contact. Together we discussed the care of the child from before birth to adolescence. Mothers talked about their own particular problems.

I was very often in desperation, though I tried hard not to show it. The children were undernourished, half naked, and dirty. I would have given anything for some warm, substantial material, some clothing to make over, shoes—anything to start with. But we had nothing of the kind at hand. We had to do the best we could with what we had. The mothers were anxious to learn cutting and sewing, so we began by each making an apron from a flour bag. Then we ordered a little material from the Co-op store and made a pair of pants, or a dress, for each child. Shirts with half-sleeves and fitted collars were made from flour bags. The women's club also wanted to learn about

the planning and cooking of meals. We discussed nutrition, basing our talk on the use of the few foods available, and sometimes we gave demonstrations of cookery in our little room. Our meetings were cheerful, informal, friendly, and invariably ended about midnight or later with folk dancing and a light lunch.

My happiest memories are centered around the day school, perhaps because it was an experiment from the start. I had no idea what to do with 40 children ranging from five to fifteen years, nearly all of whom were in grade one, and few of whom had any idea of what "school" meant. A message to St. John's brought readers and other books. Coveville sent paper and pencils, and soon each child was the proud owner of a scribbler, pencil, and reader. Many of the children made rapid progress. Almost naked, sometimes sick, and very often hungry, they defied wind, rain, and even parents' advice to come to school. Their average weekly attendance was roughly 95 per cent.

Little incidents stand out vividly—the eagerness with which they waited after school to have their new clothes fitted, their joy when they found real pockets in their pants. I remember especially eight-year-old Lee, who lived with his mother and brother in a shack unfit for a dog house. He wanted a box to put his shirt and pants in—and would I put it away for him? He was afraid to take his clothing home. There was no place to put it, and it might get wet.

Learning to study, work, and play together wrought miracles in these uncared-for children. They could now be trusted. Recess no longer meant bleeding noses, muddy faces, and cuts. They were learning to cooperate and liked it.

Fathers and mothers were proud of their little boys and girls and were beginning to feel responsibility for their development. They provided three motor boats (ordinarily used as fishing boats) for a gala all-day outing to Rocky Cove, a treat that the children will never forget. For most of them, the trip was their first away from Land's End.

Another activity requested by the people was community prayer. On Sunday mornings we met at nine o'clock and recited the Rosary, after which sometimes the children, and very often the whole group, joined in the singing of our favorite hymns. Surely, this was evidence of a unity far greater than I had dreamed of.

School Closes

All too soon, preparations for our official closing were underway. One o'clock in the morning found us busy practicing our songs, solos, recitations, and little play. We must try to make our program good, for we expected visitors. Busy men and youths devoted a whole afternoon and morning to the building of the stage for the play–doors on hinges, imitation fireplace, nothing was missing. This again was an educational, as well as a cooperative, experience.

At the exercises, we had a full house, with not even standing room available. Former students of mine came from far and near, from towns a day's run by boat. Our program was a success, and the children's contribution was its most outstanding feature.

Day school and club continued the following week. I did not mention closing, but I was troubled. I hated to leave. Increasingly, I realized that I had only scratched the surface. Would these people continue to study and work cooperatively, or would they quickly slip back into their former rut?

I was thinking along these lines one evening when I was alone. I must have fallen asleep, for I was awakened by a knock. Willy, one of my most active students, had come to talk with me. He, too, was troubled by the same thoughts. "Miss, I hate to see you go. You have given us new courage. This is the first time we have had a worker who wanted to stay with us and help us. What *can* we do to get off the rocks? We've been talking about that agricultural society you told us of. Some of the men want to organize. We could start Co-op study clubs, though God knows how we'd get enough money to buy a share. Perhaps Mr. Murphy from the Co-op would come up some time and talk things over with us." This request was what I had been waiting patiently for. Mary, who had been out for the evening, arrived, we replenished the fire, had lunch, and the three of us talked "Co-op" well into the night.

At my request, Mr. Murphy came the next day for the first meeting of what we hoped would be an active agricultural society. We discussed the natural facilities of Land's End and listed its assets on the blackboard. There were possibilities for a cod and lobster fishery within immediate reach. There was any amount of good timber, a mill lying idle, and good farm and pasture land. Mr. Murphy led the

group into a discussion of clearing of land and cooperative marketing of fish, lumber, and potatoes. The meeting gave a mere overview, he said, of what could be done in the long run. The group was ripe for action, and so an agricultural society was formed and officers elected. Plans were made to meet weekly, with Mr. Murphy as leader as long as he remained on the peninsula. We had reached another milestone!

Would that my story could have a more encouraging ending and that I could say I left Land's End economically secure. Not so! The people still suffer many privations. They lack medical care; they live in uninhabitable houses; they are undernourished. But they now have an understanding day school teacher, who is keeping alive a community spirit. On the survival of that spirit depends the progress of the people of Land's End.

THE EDUCATIONAL PROCESS IN TRADE-UNION ORGANIZATION

It was the author's good fortune to become acquainted, during these investigations and interviews regarding the process in group and community development, with a young man who had secured a job in a small eastern manufacturing plant during his summer vacation from college. Only a few days after he had started work he remarked that he was shocked over the wages and working conditions of the men in the plant. Apparently these conditions were disturbing to him, not because he felt he should have better wages, but rather because the others with whom he worked needed them. He said he understood his employment contract clearly before he took the job and felt the arrangements were satisfactory for his own plans and purpose. But he had begun to get acquainted with some of the men with whom he worked. He felt that they were fine fellows. Many were not much older than he, but because they were married or had children they had no choice about accepting the wage or working conditions.

The author became interested, as an observer, in the outcome of this young man's concern. Arrangements were made to see

him from time to time during the ensuing weeks. Questions were asked, but no suggestions were offered by the author. Gradually, the following sequence of events came together.

Fifth day: The young college man found a "pal," a friendly young worker who had been there for some time, but who seemed to gain confidence in having someone to talk to about a situation that he felt could be improved. Most of the men were afraid to talk for fear of losing their jobs.

Seventh day: The two young men finally agreed that the only way to give the men confidence even to talk over the wages and working conditions with the employer was to get them organized into a trade union. Both of them were, however, totally naive about how to go about it.

Ninth day: They looked about for the most logical and most progressive trade union into which they might fit. They went to the local headquarters of one after work, were cordially received, were shown around headquarters, given some idea of the broad program of the local in member benefits, and were satisfied and pleased with the relationship. They were given a task to perform: they would have to get the names and addresses of all the men of the plant. This meant risk, for conversation with each man during work would obviously be suspected.

Eleventh day: The young college man convinced his friend that he should not take the risk because he had a family to support. The college man spent a lunch hour getting the names and addresses from the cards on the time clock. In the process he was detected, but no questions were asked at the time.

Fifteenth day: Several friendly conversations had followed with the union organizer who suggested that some way would have to be devised to get as many of the men as possible over to a meeting at union headquarters on a Saturday off. The college man and his friend spoke to as many as possible as they left their shift, and got several together over coffee and doughnuts in a restaurant across the street. The morale seemed to

strengthen as the two reported their contacts with the union leader, and two or three other potential leaders began to emerge.

Seventeenth day: The college man was sure that the employer was aware that union organization was being discussed. Morale began to weaken among the men as the issue began to be joined. The college man obtained statistics on cost of production of the article being manufactured, its market and methods of distribution, cost of machinery, overhead and estimated taxes. In this way he found out whether or not the employer could afford to pay higher wages. This information was conveyed to some of the men at another coffee-and-doughnut session. Their morale strengthened as they realized more clearly that their interests were not unreasonable.

Eighteenth day: The college man was fired on the charge that he had taken information from the time-clock cards.

Nineteenth day: The meeting was held at union headquarters. The boss had intimated that others would be fired.

Twentieth day: The business agent of the union met with the employer and secured his agreement that no one else would be fired for trying to form a union.

The educational aspects of trade-union organization of this sort are chiefly in: (1) the growth of the college man in understanding human relationships; (2) the growth of both young men in being given a specific task to perform in relation to a larger plan; and (3) the growth of all participants in discussing facts, putting ideas to a test, and understanding the strength of cooperative associations.

COMMON ELEMENTS OF THE THREE ILLUSTRATIONS

We note that in each of these cases there is an entirely different point of departure, but as each story moves on we become less able to identify the objective of the inventor as community organization, improvement of community, or education of individuals in the community.

Wherever the county agents and their assistants have been able to discover and develop local farm leadership; wherever the new live stuff ploughed into the soil has kindled new life in the rural community, *awakening and channeling its dormant individual and social energies*, then, and only then, real progress has been made. Then things begin to happen, often amazing and inspiring.[4]

Miss O'Neill started out merely to teach the adults and children of the Land's End community. But she clearly conceived of the teacher's job as one of developing wholesome inter-relationship by educating individuals within their culture.

In all cases the inventor was dealing with a community composed of individuals who were by reputation supposed to be shiftless, indolent, lazy, and poverty-stricken. In all cases their resources seemed to be absolutely worthless to the inexperienced eye. In all cases the leaders clearly indicate a belief that there is something *below* the grass roots, if we are thinking of the people of the community as being the "grass roots." They say that the roots are there all the time and that other things happen before the roots are revitalized. Deeper than the roots, there is that human relationship of friendly, personal communication. In the one case the initial communicatory relationship was between Emmett and Landess and later, between young Robinson and Mullins; in another case the initial relationship was between the school teacher and the mailman; in the third case the initial relationship was between the young college man and the trade-union official, moving from the inside inventor toward the outside inventor.

In all cases there is a rhythmic development of the communication, generating life for a time, subsiding into apparent dormancy, and reviving through new communication by the outsider and the insider. It does not run on a smooth plane at all times. It starts and it stops. What is it that causes it to start and what is it that causes it to stop? In all adult education activi-

[4] Tennessee Valley Authority, *Food at the Grass Roots* (Knoxville, Tennessee: Division of Agricultural Relations, TVA, 1947), p. 79.

ties this important question of the continuing generation of life in adult education schools, classes, and community projects is the most disturbing one that the profession has to face. Many energetic and enthusiastic adventures in adult education have been started, only to be found as a mere memory in the minds of the community years later. In these cases, the spark, which must be continued long after the inception of a program has died out, is the same element that induced Emmett to take the bag of beans from Landess, and the school principal to go to the meeting with Mr. Mullins; it is the same element that induced the mailman to go back to his community and secure a petition requesting Miss O'Neill to come to Land's End. In the trade-union experience, the young man's energy in getting the facts reported on the Seventeenth Day was the continuing spark that gave the others new confidence in him. In other words, *there existed between two or more individuals the feeling of friendly human equality that had been developed prior to the occurrence of a decisive incident.*

This is more fundamental in terms of social invention than the grass roots principle itself. In each case we find a community that seemed to be dead, but through the simple beginnings in the cases mentioned there emerged happy, vigorous, vital community life of hard-working people. In each case their community and their land or organization began to spring to life, spreading out into the improvement of their homes, their schools, their roads, their improved working conditions and their total way of living. One of the TVA leaders said: "The original fire will die down unless you regenerate, which gives rise to the principle of what we call *sustained educational guidance.*" Miss O'Neill says the same thing in a different way: "Would these people continue to study and work cooperatively, or would they slip back into their former rut?" Stemming from this question came her sensitivity to the visit of Willy, who had dreams of regeneration and continuity. The organization of "co-op" study groups resulted in sustained educational guid-

ance through the assistance of Mr. Murphy and the analysis of new resources—the cod and lobster fishery, the good timber, the mill lying idle, good farm and pasture land, and the strengthened idea of cooperative planning—all being put to a greater use.

This must be continued. Generate and regenerate through sustained educational guidance until the individuals in the community have attained a level at which there is a *reserve of capital and intelligence* that can be depended upon. They will then continue on a rather even keel of development from within the community.

But, even at this level, the process of degeneration, i.e., of selfishness, greed, and monopoly, might set in in either case. The only way to fight that is for the people in the community to learn the lesson well enough so that they are constantly looking for new areas of development, new areas of need, and are regenerated as the original fire was started. In the agricultural community that seemed to have gained new life, the TVA officials and workers said that land prices were advancing, people from the outside were coming in, and some of the people who had been there during the transition were now becoming more interested in land speculation and abuse of trust by some who now are humble participants. In a trade-union it is always possible that once the union is formed, its specific objectives may be forgotten by the organizing agent. Exploitation of membership by unscrupulous union officials can become as dangerous as exploitation by an unscrupulous employer.

These are some of the seeds of disintegration that must be met by constant vigilance, discovery of new creative projects, and ideas that people can work out together. Miss O'Neill points to these new challenges at the conclusion of her story, as she notes the unfinished tasks of improving medical care and housing.

These common elements that begin to appear constitute the framework for a process of adult education which builds *two-*

way bridges of communication between institutional leadership and people who are too often assumed to be "apathetic." Classes and group-study forms appear only as they are needed to develop skills and understandings for the group objective, or as a result of previous group achievements. Thus, the emerging community development form of adult education both includes and supplements the other forms of individual-, home-, and group-study.

We need now to extend this analysis so that each step will stand out more clearly in relation to the others. We should then apply the analysis to other situations in differing geographical and social structures. We should also examine the process in situations in which the people do not seem so extremely depressed and apathetic, and lacking in understanding of the community's relationship to other communities of vigor and creative traditions.

EIGHT

Creative Leadership for Community Development Analyzed and Applied

With the help of many institutional, organizational, and "natural" leaders interviewed throughout the country, and by checking this analysis carefully against experiences such as those in the preceding chapter, it is possible to submit a theory of how institutional and group leaders extend their lines of communication to involve an ever-widening circle of adults in constructive educational activity. In doing this, we shall refer to the three illustrations previously quoted.

We shall use them to illustrate five steps in the process of community development: (1) the focus of ideas; (2) two people meeting on equal terms; (3) deployment of leadership; (4) generation and regeneration, or the evolvement of new ideas; (5) distinguishing elements of growth and deterioration.

We shall then attempt to apply these steps to other urban and rural planning situations that involve public libraries, rural schools, civic planning groups, university and college extension programs, and church groups.

Two terms used in this statement of the process should be given some clarification. They are: the "inside inventor" and the "outside inventor." It becomes increasingly clear, as one studies the processes by which adult education in a single class or in a community organization is affected, that there are always at least two personalities at work. As a rule, there is an

inventor outside the potential situation or area of operation, whether it be a class in adult education, a trade-union or a community development activity for the improvement of farming. This outside inventor might be a professional worker employed by a group or organization to stimulate and organize processes of education, or he might be a layman with deep social interests. On the other hand, within each group or potential group there is a *person* or *persons* who have these interests and ideas at heart, but need the close companionship of the outside inventor in developing confidence in himself and his associates and in getting started. In some cases the inside inventor approaches and seeks the assistance of an outside inventor. In other cases the outside inventor becomes familiar with people in the group until he finds emerging from it a leader or a potential leader in whom he can confide. From this point on the process is about as follows:

STEP I: THE FOCUS OF IDEAS

The outside inventor or discoverer of unused potentials in human or natural resources finds an ingredient or an activator that can restore life and activity to the unused potentials, or the inside inventor becomes aware of and concerned with the unused human potentials or natural resources and seeks an ingredient to restore life. In either case the first step is to bring these activating ideas into focus so that both can see the same objective. In the case of the Bakewell Community the ingredient, or the *idea,* was that if people could learn to restore the use of their land by well-known, improved farming methods, they would also begin to restore life and activity to dormant personalities. *Soil improvement* was a means to the major concern of improved personality. In Land's End, Miss O'Neill thought the ingredient that was necessary to restore hope and activity to the community was education—education used for the solution of the daily problems of the community. In the trade-union illustration the two young men saw the unused potential of

cooperative enterprise by the worker; *organization* became the ingredient. In brief, there is in each case a recognition of a need for activating human creativity to better use of its powers and for improving use of the natural resources. In each case an hypothesis is formed of how to put resources to better use through cooperative efforts. The clarification of such an hypothesis is just as significant to social invention for the teacher of health and nutrition in organizing a small group of mothers to learn better ways of feeding their families, as it is to great organizations for community or national enterprise. Whatever the focus of ideas may be, its purpose in adult education is to enrich and expand personality. Whenever the objective is purely a product, considered apart from the concern for the personalities involved, the product may be generated (an improved farm, a school, or a trade-union), but the people involved will have learned very little that can be transferred to new situations.

The focus of ideas demands a careful study by the inside inventor, the outside inventor, or both, and the needs and resources of the community. One of the conditions upon which Mr. Mullins agreed to carry on the area demonstration in Bakewell Community was that the farmers would make a community inventory of facts and resources.

Miss O'Neill considered this step the "most important" phase of her work. The young college man and his friends gathered facts about local trade-unions, factory costs, markets, probable profit ranges, needs of workers, and policies of management. These studies are usually the key to the focus of ideas and only in proportion to the accuracy and completeness of the fact-gathering step does the idea or the projected plan become clear to outside and inside inventor.

STEP II: TWO MEET ON EQUAL TERMS

Both the outside inventor moving inward toward the group leadership and the inside inventor seeking outside encourage-

ment search for a confident human relationship with at least one other person who is also aware or may become aware of the unused human or natural potential. Each becomes willing, because of his trust and confidence in the other, to take the necessary focus of ideas and use it. The necessary motivations for this important step, established through the friendly human interchange of meeting one another on equal terms, are: (1) hope and (2) an idea of a method. Landess had spent many hours in purely informal, friendly relationship with Emmett during the war, when the former was a county agent. The bag of beans and the fertilizer constituted the idea of a method that followed the mutual understanding that there might be some hope that the community could learn to improve its land. It symbolized movement from the abstract to the specific; it was the meeting point of activity, a point of departure, something definite to do.

Miss O'Neill said, "I lay in wait for the little man who carried the weekly mail from Land's End to Toulon and back. We had long chats, and the more I learned about Land's End, the more I wanted to go there." It was in the "long chats" that the two met on equal terms, and in which all feeling of position, station, or class was eliminated; there was a rapport of mutual confidence and hopefulness, in which each welcomed the ideas of the other, debated these ideas freely but found themselves in agreement on the one central purpose: Land's End wanted education. The idea or method of getting started was simple but specific. It took shape in the mind of the mailman as he trudged his way through the snows and swamps from Toulon back to Land's End. The idea was to get a petition signed by the residents of Land's End to induce the teacher to come. It was a simple, direct method, but one in which there was at least a small chance of success.

In the trade-union illustration the outside inventor was the labor organizer; the inside inventor was the team of the college man and the worker who had not yet fully realized the value of the unused potentials around them, but were vaguely

aware of the power of organizations to improve working conditions. After meeting with the organizer on equal and friendly terms, their motivation was hope for better wages, hours, and working conditions which the men had been unable to secure through their individual efforts. The method they discovered was cooperative effort through organization. In all cases the inside inventor becomes activated by *hope* and a fairly *clear idea of method* for moving toward the realization of that hope.

STEP III: DEPLOYING THE FUNCTION OF LEADERSHIP

After the team of inventors or field agents have demonstrated progress through their original tests, in which they have felt a small degree of success, the inside inventor tends increasingly to undertake the generation and regeneration of the enterprise, and the outside inventor tends to take on the function of a counselor-on-call. The particular function of the outside inventor is to teach the fundamental tools, devices, and techniques that are needed to make the experiment intelligent and successful. The inside inventor becomes more confident, more self-assured as he learns the skills and competencies and finds others within his group to whom he can, in turn, transfer his former status, with whom he can develop a similar companionate discovery and equality of relationships, and to whom he can teach the skill and competency for continued generation and regeneration of the idea.

In the Bakewell Community case there seemed to be a chain of sequential leadership relations; from Landess to Emmett, from Emmett to his nephew, from the latter to Mr. Mullins, and from Mr. Mullins back to young Robinson, then out to others in the community. Landess originally entrusted the distribution of seed to Emmett. Mr. Mullins passed the responsibility for getting the inventory to the school principal and his neighbors. Leadership in social invention was deployed. "You are leaders among your neighbors," said the outside inventor, in effect, to

the inside inventors, "and you can answer their questions better than we can." As the inside inventors assumed more of this responsibility they became leaders with some skill, competency, and authority. The outside inventors continued to work shoulder-to-shoulder with the inside inventors as advisors and counselors-on-call, furnishing supplies and some labor; but the inside inventors became more and more the leaders and teachers within their own community.

In the Land's End enterprise, the leadership of the mailman, resulting in organizing the community to build quarters for the teacher, gradually undertook the problem of anticipating the needs of the occupant, quite contrary to the rumors of the skeptics in Toulon. The mailman and his associates thought ahead about the need for a bed, a stove, and other equipment. They even went beyond their own community and secured outside cooperation. It is also noteworthy that at the first meeting of the community, volunteer committees were formed "to make immediate preparation for classes." The men volunteered to make tables and benches for the school. The younger boys volunteered to take care of the heating. The women volunteered to take care of cleaning the schoolroom. Little by little Miss O'Neill kept moving the responsibility for invention and leadership back into the community, back to the participants, and, increasingly, her function became one of teaching the leaders.

In the trade union, again, it was necessary to learn to use certain tools for effective organization. As the idea of a local trade union began to emerge, the college man became increasingly responsible for passing on to the members the skills and competencies for doing the necessary jobs.

The outside inventor should become increasingly responsible for teaching these skills to the head of the local or to others who have taken on the relationship of leadership. They in turn have the responsibility for creating within the union a relationship in which two personalities will meet on equal terms, in which new inventions, new ideas, new developments, and new areas

of discovery will become evident. As these are evolved, the inside inventor becomes more and more a teacher, transferring to his membership the same creative experience that he himself has had. It has been said that an essential quality of leadership is the wish that others become leaders; this is what happens in deploying leadership in the process of social invention. The inventors seeks to transfer their idealism, as well as their skills, competencies, and abilities to others, where they are absorbed and used in the light of new personalities.

STEP IV: GENERATION AND REGENERATION— THE EVOLVEMENT OF NEW IDEAS

When the inside inventor has had some small successes and failures through which he has learned, he begins to operate as a discoverer of new potentials that can be expanded and enriched. He may need the assistance of the outside inventor again and again in these discoveries, but he carries the process forward, not simply by duplicating with others what he has learned before, but in actually seeing new uses for the unused potentials. In other words, a generative-regenerative process occurs.

If, by this time, there is an organization to carry the process forward, it is looking toward new combinations, new services, and new areas of development for the unused potentials. As the group around Emmett and his nephew evolved, concerned at first purely with bringing the soil to life, the inside inventors began to see possibilities for improving their school building, for working together to improve the library, their roads and the like. These became new projects, new uses for unused potentials, with power to attack the new problems, generated from successes in the earlier projects.

In Land's End a school had been organized. Boys, girls, fathers, and mothers were going to school, education was in process. Within the group itself was one whom Miss O'Neill called Willy:

Willy, one of my most active students, had come to talk with me. He, too, was troubled by the same thoughts. "Miss, I hate to see you go. You have given us new courage. This is the first time we have had a worker who wanted to stay with us and help us. What *can* we do to get off the rocks? We've been talking about that agricultural society you told us of. Some of the men want to organize."

In this conversation the inside inventor dreams with the outside inventor of regenerating new "power units" from the experience of the former successes, new sparks to move forward are transferred from the original idea to the planning of new projects: the cooperative, the development of the mill, the improvement of the land.

In well-organized trade unions today the successes of cooperative efforts, improvements in wages and working conditions, and the use of collective bargaining are well known. Many trade unions, however, are beginning to look toward new projects, new areas, new types of services for the benefit of their workers. They are developing intra-union counseling services for workers to understand the useful resources in their community; they are becoming concerned with studies and projects related to health, housing, and the community welfare of the worker. The processes of generation and regeneration are going on. New inventions are being worked out within the local trade unions, instigated by the inside inventor in cooperation with the outside inventor. Workers' Educational Service is developing a widespread program of workers' schools. New ideas, new sparks from the generating of community activity and adult study are in process all the time, giving new hope, new life, new vigor to the concept of education through cooperative enterprise, the development of independence through a reserve of capital and ideas.

When the teams of the outside inventors and the inside inventors have worked together in continuous rediscovery of new areas of unused potentials, and when the development of educational service has been successfully repeated a few times,

the local group or community, school, business, or trade union begins to accumulate a *reserve* of available human and natural energy. Gradually the community planning could become able to carry on through its own generation without much further assistance and stimulation. Too few of our educational and community activities reach this stage. There is nothing to indicate in any of the illustrations used here that continued outside help will not be needed for some time. In the Land's End story, Miss O'Neill points out the necessity of calling in Mr. Murphy to get the next step of the process going. Few local trade unions, unaffiliated with larger organizations, could reasonably anticipate solving many of their problems.

However, there are some indications in the educational and group life of our country that adult education enterprises that have developed sufficient skill and competency at the local level *can* maintain a balance of continuity in creative effort with only occasional use of the outside consultant-inventor.

While many of the most advanced of these adult education enterprises draw upon outside experts and consultants in generating advance and improvement, many of the smaller groups that have experienced the process through several successes have developed a reserve of energy and capital in which the generation of improved methods and ideas for organizing and administering their groups or activities, still comes from the smaller group.

STEP V: DETECTING ELEMENTS OF GROWTH AND DISINTEGRATION

As an adult education program or a community development program becomes strengthened in its successes there is always the danger that the elements of disintegration have already set in. Every group, every organization, every adult education activity must be increasingly on the alert to answer the question of whether these discoveries of inventions and techniques that have resulted in community growth are going to be used

to perpetuate a vested interest, or whether they shall in turn be made available to newcomers and novices in the community. In other words, shall the power and potential reserve gained by the community be used competitively to restrict discovery of new wealth and its development by other community groups, or, shall this power and reserve energy be used in ever widening areas of community discovery and development?

It is noteworthy that in the TVA community, even some of the people who had gone through the "lean years" of the community were beginning to be concerned more with land speculation than they were with land use. It is also a matter of common knowledge that many local trade unions have made notable gains in dynamic social invention, only to offset these gains by protective institutionalism and exploitation of the very worker that once brought about the creative dynamic of the trade union.

The only answer the authorities with whom this problem was discussed were able to give was that the best way to fight such disintegration was for the people in the community to learn the lesson of social invention well enough so that they are constantly *looking for new areas of development,* new areas of need and regeneration. In brief, the best defense against disintegration is a continuous offense of creative activities in a community through its institutions, organizations, or adult classes. The following would be a safe rule for any administrator or teacher in adult education: whenever creative activity and invention such as has been described here is no longer taking place, whenever we have complacency, have developed routine habits, and are resting on our laurels, the flood of elements of degeneration will engulf us.

But there is much more involved in evaluating progress than detecting the elements of disintegration and deterioration. The real gains that participants make in applying the process for community development is their own sense of growth in dealing with problems they had previously felt were beyond their con-

trol. In each of the cases described there were points at which the participants could see results of their work without much help from the leaders. The neighbors saw the increase in yield of Emmett's land and subsequently in their own. They saw land values increase, a school built, and roads improved. In Land's End the people saw their bridge built, the health of their children improve, the school house lighted, the school furniture improved. The workers in the factory saw the evolvement of an agreement of their right to organize and the outlook for improved working conditions.

These are all obvious achievements, and yet it is good for those who participate to occasionally take stock and "view with pride." However, there is always danger that the *project achievement* may become the sole object of evaluation of progress. Leaders must help participants learn how to go deeper and try to sum up not only the project achievement, but the growth of the participants, and particularly the *process* by which they worked together. It is important for participants in adult education for community development to review process and personal problems of involvement at various stages if they are to become increasingly independent of the outside inventor. Although this can be learned informally, the inventors must be conscious of its importance. While informal conversational summaries of process may have taken place in the previous illustrations, or even more formal or organized techniques, this kind of evaluation is not apparent in the reports given. Some practical suggestions appear in the last chapter of Part Four.

THE PROCESS APPLIED TO OTHER SITUATIONS

The process of the individual's education within his culture has been followed through in detail as the steps were related to three actual situations: one in agriculture, one in public schools, and one in industrial organization. Where the detail of *what people did* and *what happened to people* is supplied in case statements, possible applications of the process to other

situations can be seen. Even in some cases in which such detail is only suggested or implied, the steps in this process are evident, as in communities that are more complex and are not obviously in such depressed conditions as the two cases narrated in the previous chapters. The three brief accounts that follow apply the adult education process in group and community invention to other types of communities. In these cases we will attempt to show the process at work in: (1) large cities; (2) a public library program; and (3) an emerging program of citizen research in which 380 communities are cooperating.

In Large Cities [1]

A few years ago, Philadelphia, Louisville, Omaha, and several other large cities had City Planning Commissions which were doing relatively able jobs and giving vision to the future development of these cities. But there was something lacking in this city planning; only those who worked at it continually seemed to be greatly interested. Some of these cities had used elaborate devices to reach the people, but there still seemed to be a great deal of apathy and indifference. These elaborate *selling* programs did not seem to get the desired results.

In brief, the process seemed to lack dynamic coordination with *inside inventors*. There is a great difference between getting support for a plan preconceived by experts and the process of social invention. In the latter case the inside inventor *shares in the germination of the idea*. This discovery was made in each of the cities named and in many others.

In each case the people who were in positions of leadership and influence came together, and began early to bring into their councils the people who lived in the communities and in sections of the city in which changes were needed. Together, the outside inventors and the inside inventors *came into focus* with their ideas of better cities. Business men, labor leaders,

[1] Details of the cases of Philadelphia, Louisville, and Omaha are given in Practice 10, Chapter Twelve.

social workers, educators, and institutional leaders were involved, as well as neighbors and friends who had no direct relationships with any of these institutions.

In Philadelphia, lay citizens participated by making suggestions, drawing up plans, making models of the parts of the city in which they lived, and exhibiting them. *Leadership deployment* evolved as more neighborhoods and more institutions became involved in the planning process. In Louisville, the policy of the Louisville Area Development Association, a citizens' organization to gather and clarify facts about needed changes, was explicit: it always involved the people from the different sections of the city in the initial fact-gathering and planning.

Generation and regeneration of new ideas followed naturally, and in all three of these cities, as citizens began to participate in the planning of their neighborhoods or working areas, new ideas began to emerge. In Philadelphia, school children and their teachers were invited to plan their own school building environment. New ideas of curriculum content emerged in the schools in which the study of city building became an integral part of education. These "inside inventors" brought ideas into play from business-men who had shops near the schools, from parents, and from other adults. In Omaha, new ideas of government began to emerge as problems in city planning became clear. In Louisville, the earlier ideas expanded to airport problems, a state fair, recreational facilities in numerous neighborhoods, and many other areas of social invention.

In all of these urban developments of citizen responsibility, elements of disintegration will have to be detected as time goes on. There are many potential threats which must be watched for and offset, such as political exploitation, speculation on land values, and pressure-group division of a unified front. An alert citizen participation will, however, be maintained as long as new ideas emerge from ideas in motion.

In A Public Library Program

In 1939 the Springfield, Illinois Public Library Board decided that it was not only the function of the Library to provide materials and services to other adult education agencies in the city, but to organize, operate, and stimulate new adult education services.

The Board employed a full-time staff member to implement this policy. With such a policy his function became that of the outside inventor in relation to all other city adult education programs. He was concerned not only with enrichment and service but also with focusing his and their attention on a new idea upon which they could all agree—one that would extend and enrich the existing adult education program.

He spent many hours and days in just talking to people—individuals in the community, many of whom had never formulated any definite idea about adult education in Springfield, but had many ideas about what experiences they seemed to have missed in their own lives, what talents they had which could be used or developed. It was not a "survey" that Leslie Brown was carrying on, in the strict sense of the word. He says it was getting "insight into the community."[2] But, in terms of the process stated here, he was an outside inventor bringing his *ideas into focus* with potential inside inventors, and *meeting people on equal terms.*

At the same time he was carrying on a series of weekly conferences with other institutional leaders, again seeking their ideas and bringing his own into focus with those of the inside inventors. Eventually, the ideas of outside and inside inventors came into focus around tasks in which the Library took the principal responsibility and tasks in which groups outside the Library took major responsibility. The Library undertook the development of a central information bureau or resource coun-

[2] Leslie E. Brown, "Library Leadership in Adult Education," *Adult Education Journal,* Vol. I, January, 1942, pp. 30-32.

seling center where the citizens of Springfield could obtain information about and make better use of existing resources to offer leadership training for program chairmen and group leaders; to administer a Community School for Adults offering informal non-credit courses of many kinds, meeting in public school buildings; to give increased program planning assistance to many kinds of adult education groups; and to make books and other materials available at the study groups' meeting places.

Groups and individuals not connected with the Library undertook to provide the continual flow of information necessary for the information bureau and counseling center; to help in planning the courses, securing instructors, promoting, and administering the program of the Community School for Adults; to co-sponsor with the Library certain programs of mutual interest; and in a number of cases to gear the program of their own group around the forums or some other feature of the Community School for Adults.

Leadership deployment took place as various inside leaders cooperatively surveyed the city to determine specific interests and needs, and as high school teachers from Springfield and neighboring suburbs responded to Brown's invitation to participate in the teaching program.

Generation and regeneration of new ideas was maintained in the participation of adult students, other adult citizens, and school children who informed the community about the program and, in return, had their ideas incorporated into the Community Adult School.

The new doors toward maturity that were opened to 2500 people each year were only a part of the results; hundreds of others found laboratories for the experiences of self-government and human intimacy through this social invention of the public library.

The administrative implications in this situation are crucial. The Library Board saw its job as something more than the

traditional required pattern. It saw its function as a dynamic educational job. The Board gave the director ample time and opportunity to study the community at close range, to understand it, and become a part of it. The director brought together both the resources of organizational life and the individual citizens.

A Citizens' Research Cooperative. On April 3, 1950 *The New York Times* reported under a front page headline that:

> . . . In an unprecedented move, New York's 384 central schools, consolidated units serving localities combined in districts, have banded together to learn how to give their 260,000 pupils a better schooling.
>
> Starting this morning and continuing through May, a corps of 800 field workers, consisting of teachers, school administrators, college and university personnel and interested citizens, will make a systematic inspection of the education offered by the rural schools of the state to determine what should be done to improve their facilities.[3]

This story was headline news for a great metropolitan newspaper partly because most citizens are interested in public education; but it is also newsworthy because it represents a great team-research program generated and financed by local citizens, and operated and supervised by a team of board members, selected by 384 school districts in the cooperative study. Finally, it is news because it brings into play in the experiences of self-government and close fellowship hundreds of citizens—both professional educators and laymen.

The outside inventors in this case were members of the staff of Teachers College, Columbia University. Here, however, the inside inventors—Central School Board Members and Principals—came to the outside inventor with their idea of a long-cherished dream of studying "the depth and character" of their schools. Mr. George Ryder, President of the Board of Education

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[3] Benjamin Fine, "Project to Better Rural Education Is Begun," *The New York Times,* Vol. XCIX, April 3, 1950, p. 1.

of Cobleskill, New York, and Chairman of the Central School Boards Committee for Educational Research, recognized this dream of many of his fellow-citizens when he said:

> ... Yesterday we appeared as 384 separate and non-related units * in a vast state educational empire. Tomorrow we seem likely to become the integrated parts of a great system ministering to the educational needs of 260,000 rural boys and girls. . . . When the schools pool their resources and share their ideas, the result may be a system of rural education that has been only a dream up to now.[4]

The rural school board members—the inside inventors—did not come to representatives of Teachers College for the dream, the vision of a finer rural education; this they had. They wanted those outside their community to bring an idea of method into mutual focus.

The author was invited by his colleague, Dr. Paul R. Mort of Teachers College, Columbia University, to sit in on a front porch conference in a small village hotel in New York with some of these board members. This was the first of many conferences and planning meetings that followed before the study, announced in the press of May, 1950, was launched. But it was in the front porch conference that the importance of the principle that *two must meet on equal terms* was made evident to us in this situation. Through long association in shoulder-to-shoulder planning on other cooperative educational studies, Dr. Mort and some of the school board members and principals had established this intimacy of working relationships that made possible all that followed. Neither he nor the others were attempting to *sell* an idea to one another; they were good friends, making a companionate focus of ideas and visions of potential schools.

Deployment of leadership followed when these board members began discussing the idea with others and with the princi-

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* Since this article 27 new central school districts have been added.
[4] *Ibid.*, p. 1.

pals, teachers, and citizens of their communities. Dr. Mort relayed the nature of these conferences to officials of Teachers College and financial assistance was assumed by Teachers College and by its Institute of Adult Education.

Leadership deployment was also evident when the board members present at that front-porch conference contacted board members and principals of other communities and asked them to help bring the idea into clearer focus. Later, in a state meeting, the ideas of means and ends were discussed by 1500 board members and principals, and unanimous approval was given. Each board member was free to act upon the approval after consultation with his colleagues at home allowing for assessments of their local budgets to conduct the study. Leadership deployment came into play again as principals began to organize their staffs and citizens of their local communities into teams for making the study.

Generation and regeneration through new ideas began to take form as "reporters" were appointed in each locality to send in to central offices the reports of teachers' and citizens' ideas of exciting educational practice in their respective areas of work. These new ideas were circulated in an attractive magazine bearing the title of *Central Ideas.*[5] It was distributed to 24,000 readers of the cooperating school districts, spreading and regenerating new ideas for better education in schools and communities.

All of this process had been put in motion previous to the launching of the team observations in the 411 school districts. Within four weeks after the news announcement in May, hundreds of teams of teachers, administrators, and citizens had given from one to four days of their time in visiting schools other than their own, observing new ideas in school and community growth and development, recording them in a carefully prepared report, and discussing them.

[5] *Central Ideas,* Institute of Administrative Research, Teachers College, Columbia University.

The process of social invention had then reached one cycle of its development. It is now moving out on a new *generative-regenerative* step, drawing new ideas from the former steps, keeping constantly to the positive, generative approach to avoid the elements of disintegration ever present in all such projects.

The process of the individual's education within his culture has been followed as the steps in this process were related to three actual situations; one in agriculture, one in public schools, and one in industrial organization. In addition, we have applied the process to other situations: (1) in urban communities, (2) in a library program of adult education, and (3) in a cooperative research program of public schools. It is possible to see the application fairly clearly in other institutional leadership situations, such as university and college extensions. This is illustrated in the work of the University of New Mexico in Taos,[6] where the University Extension Division assisted the adults to use educational procedures in improving health conditions, restoring life to their soil, and improving their community fellowship.

The cooperative educational approach in church work[7] illustrates how a church missionary brought about a practical working partnership between established citizens of St. Louis and the people evicted from a nearby government housing project. Working together, the people from neighboring communities developed an educational program that stabilized and improved the life of the people in the housing program. The basic elements of the process are observable in any number of adult education enterprises in which coordinated programs of several of these agencies and institutions operate.

In all of these cases, the process of social invention is one dynamic by which the leader of adult education brings unification and cohesion in a diversity of adult education activities.

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[6] J. T. Reid, *It Happened in Taos* (Albuquerque, New Mexico: University of New Mexico Press, 1946).

[7] See Practice 18, p. 269.

This process requires much more careful analysis and testing than has been given here, but it is suggestive of a theory by which adult educators can eventually come to realistic grips with the problem of relating learning to social change and cultural controls.

SUMMARY

In this and the preceding chapter we have been concerned chiefly with the inventions of new forms of adult education that will supplement individual- and group-study forms in their relationship to the day-to-day experiences of adults. The newer emerging form of adult education seems to be focused upon the educational potential of group life and community improvement. Here we begin to see strong potentialities for continuity of the learning experience of adults, but we also have discussed the unique potentialities of this form for enriching the adult experiences of self-government and close fellowship.

We have also examined a process for carrying on this kind of education that will aid the creative leader to see its educational significance as something far different than simply organizing projects or community organizations. In the development of this process we have seen how, to some degree, there is an interaction of the improvement of personality and environment.

The administrative skills involved in either or both of these responsibilities have been suggested from time to time in relation to their particular objectives. These and other administrative skills, treated more specifically in other publications, are discussed in another part of this book.[8]

These relationships—the essential experiences and the process—may become clearer to us through future experimentation and research by creative leaders and participants in the process of adult education. This outlook, coupled with the fact that we have made such progress in invention and creativity in adult education in the past, forms an encouraging sign that adult

[8] See Part IV.

education will emerge in our times, not only as a powerful force for helping individuals accommodate themselves to cultural change, but as a means of assisting adults to direct and control some of the immediate forces of change in their community.

It is at this point, however, that many who are deeply disturbed over the great national and international tensions of our times, seem to become impatient with the limited and seemingly provincial nature of these suggestions for a type of adult education directed primarily toward the personality and its *immediate* environment. Critics of this approach say that great forces of society are locked in ideological and physical combat and that this offsets anything we may try to do through education to improve and enrich the experience of the individual in his community. This is an important challenge and it must be answered. Unless there is some positive relationship between the development of balanced experiences of maturing adulthood and the great conflicts of our times in the struggle for freedom, we should, indeed, give our attention to these larger problems in some other way. And unless there is some relationship between the processes of education for community development and education for world citizenship, we should turn our creative attention to the latter. In the next chapter we shall try to examine these relationships.

NINE

Adult Education and the World Community

Adult education as it exists today in the United States has one clearly demonstrated characteristic that should be preserved, no matter how eager we may be to modify it in other respects: it has been created by the people who use it and it is personally meaningful to them. In brief, fragmentized and confused as it may be, it is ours. In it we have stated *ourselves* and this one theme, this central motif, stands out. No state or ruling party has fashioned it into a *system*, and to a large extent it defies, at the moment, any systematic order or concept of completeness. It is flexible; no institution has encompassed it with tradition or standards. Forms of adult education change when they are no longer useful to the people.

To a major extent adult education stands on its own merits. It responds to changing needs of society to whatever extent people can articulate those needs clearly in educational terms. In the final analysis there is no need for elaborate schemes of evaluation of adult education in the United States, or in any nation in which adult education responds to the eternal search by individual human beings for redeeming life from insignificance. It must add significance to the life of the adult momentarily or permanently, or it does not continue.

CONTRASTING CONCEPTS OF THE RELATION OF THE STATE AND THE INDIVIDUAL

It is important, therefore, that we look more carefully at the precautions we must take in our effort to expand the horizon of adult education to include the improvement of group life in the community as a coordinating principle of adult education. Many adult educators maintain that response to the personal problems and needs of individual citizens is adequate community improvement in itself. It would be far better to rest content upon this assumption than to lose the personal values of adult education as a result of over-emphasis upon skills of group or community education for improving the community or the state. What profit is there in living in a community perfectly housed, economically well-to-do, with parks, playgrounds, good health services, and fine school buildings and community services, if we have lost sight of man's desire to express himself creatively? What has a man gained if his occupation or avocation is measured only by his technical competency and yields small returns in pride and personal achievement? Of what value is group life perfectly coordinated with loyalty to a man, a symbol, or a god, if such loyalty and coordination provide no possibility for close fellowship and self-government? What profit is there in living in a well-ordered community or state if it is not our own?

This is the moral issue of our time that has become increasingly clear in post-war reconstruction and again in the present global struggle.

We are finally clarifying the issue throughout the world. We can take our places either on the side of a social organization that is fixed, controlled, and subordinated to the will of a few self-perpetuating bureaus, or we can live in a less ordered, more difficult, and more rapidly changing world in which uniqueness of personality is respected in spite of the occasional conflicts. If our choice is the former, we must be willing to pay the price

of exchanging personality for product; if we choose to live in the other kind of world—the less predictable, more dangerous, but more creative—we must be willing to take the risks and expect some conflict. But the latter choice can be more realistic if it is based upon a confidence that social inventions can be tested for making conflict less brutal and for reducing tensions.

It is through education, and particularly education continuing throughout our lives, that many are coming to believe that such necessary social inventions can be evolved to reduce tensions in a society that respects personality.

The theory of education for the personality-focused social organization is that government officials and institutional leaders must generate and have roots in the primary groups and community life of the culture. It is assumed, however, that their experience in the laboratories of community education for creative personality will equip these leaders with a realistic experience in using that state as an instrument for the encouragement of the personality uniqueness of their fellow citizens. The issue of our times, therefore, is between the *institutionally-centered state* and the *personality-centered state*.

The object of the institutionally-centered state is to perpetuate the ruling class by preserving institutions created by that class; the object of the personality-centered state is to protect and encourage the maturation of personality by sharing in the planning of the institutions, by changing them when they are no longer useful to the members, or by inventing new institutions through which personality can best be expressed.

The Institutionally-Centered State. The head of the institutionally-centered state is the political ruling class. Its relationship to the political sub-divisions is a power-line of threat and fear, privilege and prestige, with creative products largely appropriated to the ruling class and shared with the non-ruling class only as a sedative to keep them complacent. Political sub-divisions are simply instruments of state policy and can be created or destroyed at the will of the state leaders. The highest

morality in the state is loyalty to the ruling class, and is usually called "patriotism," in a badly twisted meaning of the word. There is no tolerance or compromise with groups that oppose the ruling class. Education in such a state is simply a tool of government, meaning a tool of the objectives of the ruling class.

The Personality-Centered State. The heart of the personality-centered state is the individual, who can express himself both as an individual and in concert with others. This expression can be in ways not specifically granted to him directly by his fellow citizens, as long as the methods of expression are within the framework of the rules agreed upon by the majority of the people.

All political sub-divisions and political and governmental forms are designed to protect the individual in the exercise of these prerogatives. The relationship of the government in this state to the political subdivision is stated specifically in an agreement between the people and their elected officials. This agreement can be changed only upon approval and consent of a majority of the people, and all changes are reviewed in the open forum of free discussion.

The products of this state are shared, but competitive struggle for the products is permitted, with rules for the competition established by laws created by the people who compete. The lines of power are, therefore, somewhat fluid and interchangeable, but the experience of the competitors frequently brings about changes in the rules, so that there is less disadvantage to competing groups.

The basic instrument of articulation for the personality-centered state is the community, which exists wherever two or more people use their respective specializations to create a useful product that no member of the community could produce alone. By so doing each shares with the other a sense of belonging.

The highest code of morality in this state is respect for the worth of the personality, and it is sometimes called *liberty*

This morality respects the person when he is alone as well as when he is in public and creates an atmosphere for the experience of intermittent solitude.

CONTRASTING CONCEPTS OF THE RELATION OF EDUCATION TO THE INDIVIDUAL AND THE STATE

Now we do not contend that either of these states exists completely; adulterations exist in any observation we could make at the present time. But the ideologies toward which different social groups are rapidly moving are clearly stated. It will be helpful to examine statements on education by leaders of each of these ideologies, since each places education in the center of its process of operation.

Although these two concepts of state functions are held by people in most cultures of the modern world and can be found in the contrasting views of parents, leaders of schools, churches, business, labor, and the press, there are emerging areas of our world that more strongly represent one or the other and each is competing for personal loyalties and beliefs. The Russian-controlled totalitarian culture, in which the individual is an instrument and a pawn of the ruling party and in which minority parties are not permitted to arise to challenge this use of the individual as an unquestioning subject, is primarily based upon a concept of the institutionally-centered state. The group of states in the United Nations that constitutes the usual majority vote in which the United States is a leading influence subscribes, in general, to the Declaration of Human Rights. This document upholds states' protection and promotion of individual welfare as the supreme obligation and responsibility of citizenship, and it is emerging as a proponent of the personality-centered state.

The conditions of freedom essential to creative adult planning are made clear to us if we compare authentic statements of educational proposals of these two cultural influences. One will be taken from translations and analyses of official Soviet

pronouncements on educational principles. The viewpoint of the United Nations group of associated democracies will be taken from a description of the UNESCO program of Fundamental Education. These two documents present official decisions and agreements of policy for all education, with particular implications for adult education. Neither presents the actual practice or deviations from the ideal, but each will undoubtedly have profound influences on the future of adult education in their respective areas of influence.

Educational Policy in the Institutionally-Centered State and the Personality-Centered State

The Personality-Centered State [1]	The Institutionally-Centered State [2]
THE AIM OF EDUCATION	
1. To help men and women to live fuller and happier lives in adjustment with their changing environment, to develop the best elements in their own culture, and to achieve the social and economic progress which will enable them to take their place in the modern world and to live together in peace. [p. 9.]	1. Education for us is a vital public concern and is directed toward the strengthening of the socialist state. (Quoting Lenin.) (A) [p. 34.] 2. To educate a member of our Soviet society means to educate a person who understands the interests of this society and who has no personal interests opposed to the collective interests. (A) [p. 37.]
EDUCATION AND CULTURAL DIFFERENCES	
1. While the whole range of human activity provides the subject matter for fundamental education, each	1. Observation of consistency, sequence, and singleness of line in the influence affecting pupils is one

[1] All statements in this column are quotations from UNESCO, *Fundamental Education, Description and Programme*, Monograph in Fundamental Education 1, New York: Columbia University Press. Page numbers at end of each quotation refer to this volume.

[2] All statements in this column are quotations from one of two volumes: Those with the letter *A* preceding the page numbers are from George S. Counts and Nucia P. Lodge, *"I Want To Be Like Stalin,"* (New York: John Day Company, 1947); those with the letter *B* preceding the page numbers are from *The Country of the Blind*, by the same authors, (Boston: Houghton-Mifflin Company, 1949). In both cases the authors are either quoting directly from Communist documents on education or are interpreting such documents. The quotations are made by them to trace to their sources the real and restrictive intent of the Soviet educational program.

particular programme should give first attention to the most pressing needs and problems of the community concerned. [p. 11.]

of the most important conditions of success in educational work. (A) [p. 49.]

2. The ruling ethics in society is the ethics of the ruling class. . . . Communist ethics therefore is the most advanced, the most human, and the most noble. (Interpreting Lenin.) (A) [pp. 141-142.]

BASIC PRINCIPLES OF METHOD

1. Fundamental education is concerned with the community as a whole and should lead to social action. The methods must be chosen with this end in view: to help people to help themselves. [p. 12.]

2. The purpose of all fundamental education work is to obtain the active participation of the people themselves in shaping their own future. [p. 16.]

1. Throughout the entire course of its history Soviet education, both in its ideological content and in its methods and organization, has been determined by the politics of the Communist Party. (B) [p. 264.]

2. "Education," as Comrade Stalin pointed out in his conversation with H. G. Wells, "is a weapon, whose effect depends on who holds it in his hands and at whom it is aimed." (B) [p. 263.]

THE MEANING OF CHOICE TO ADULT EDUCATION

Vast differences are apparent in these two concepts. The choice is not easy, especially for those who long for some quick, overall solution to their insecurity in contrast with the risks of the slower, less predictable process of social invention. We must choose between using adult education for building an ordered state as an end in itself, or for fashioning a state as a means to freedom. We must choose between determining the subject matter of education with the "ruling class ethics" as our guide or with "the most pressing needs and problems of the community" as our point of departure. We must choose between arbitrarily standardizing cultures by "observation of consistency, sequence, and singleness of line," or respecting the "whole range of human activities" as they are affected by varying cultures. We must choose between methods and organizations of adult education "determined by the politics of the

Communist Party" or some other party, and methods and organizations "with the end in view of helping people to help themselves." We must choose between evaluation of adult education by its effectiveness in destroying our enemies with "a weapon whose effect depends upon who holds it in his hands and at whom it is aimed," and enlisting the hearty cooperation of the masses of the people by "active participation of the people themselves in shaping their own future."

The consequences of these choices are far-reaching, for those based upon the institutionally-centered state seem to promise an end to the necessity for most people to make any choices at all, and those based upon the personality-centered state offer, at best, the necessity for each person learning to make increasingly perplexing decisions. In the United States we have been fighting an almost continuous war during the past half century, with brief periods of armed truce intervening. At present we are casting our lot with the nations of the world that have subscribed to such a state ideal. Historically, we have made our choice, but the struggle to remain firm in it and to preserve the conditions of freedom to plan goes on.

THE STATE AND THE ESSENTIAL EXPERIENCES

The five experiences suggested as essential to the maturing of adult personality [3] seem, at first glance, to be fairly certain under the institutionally-centered state. The experience of occupational achievement would seem to be fairly well assured in a state in which unemployment is unknown and even war-slaves are needed for the plans of production, and where all work is associated with patriotic zeal. Technical efficiency is awarded high honors, as long as it fits into the state pattern of production. Asceticism and suicide for an ideal, the punishment of self for the good of the party, is a cult of achievement, if no other way can be found.

[3] See Chapter Two.

The experience of understanding and discovery of beauty is at least promising. Institutionally-centered states pride themselves on the production of art, music, literature, parks, playgrounds, recreational resources, and other "cultural" achievements. The opportunities for passive enjoyment of thrilling mass pageantry, ritualism, and color is also pronounced.

But even these two essential experiences are questionable upon more careful examination. The values of such experiences stem from the active search for them, the participation of the individual in discovering them, rather than in having them provided for him. Occupational achievement is a hollow experience when it is politically insecure as well as when it is economically insecure. The worker who is constantly in danger of losing his job because he displeases the party or the party boss is no more certain of his progress than the worker who may lose his job because he displeases his economic boss or because his boss may not have enough business to keep him at work. *Creative* participation of the worker does not stem from fear, whether it is fear of the foreman, the owner, the trade-union leader, or the party representative.

The experience of beauty is not a genuine experience unless it is the concomitant of a *search* for beauty. The institutionally-centered state cannot *provide* for the search for beauty and its rewarding discovery no matter how profusely it spreads it out before the public. Beauty is basically a *creative experience* and no amount of color, sound, or form spread at our feet is worth a single hour of trying to change confusion into order and meaning for the creator.

All of the other great experiences essential to the maturing personality are unavailable to the citizen of the institutionally-centered state. The experience of search for truths is restricted by the areas in which one may search as determined by the party or head of the institution, and the outcomes of the search are subject always to the judgment of the institutional head.

Counts and Lodge translate an address given by Konstantin

Simonov, a noted Soviet dramatist, before the All-Union Conference of Theatrical Leaders and Dramatists in November 1946. The address was intended to get action on resolutions of the Central Committee of the Party defining the objectives and limitations of the drama.

The speech, like many others quoted by these authors, reflecting the spirit of moulding creativity to the purpose of the party, gives the speaker's views on art and beauty as weapons of communism, refers to these views as the "Party view," and says: "Yes, our art is partisan and tendentious, and let our enemies dislike it. But above all, let them fear it." [4]

To dictate that those who create must mould their art to destroy enemies is a far cry from encouraging the people to search for beauty, to discover it in all of its forms, and to let it become an expression of their unique and changing personalities.

The experience of close fellowship is impossible in any institution in which the association of people is forever under threat of dissolution. Wherever ex-communication is a constant threat, the associations we form cannot be intimate. Laws or rules that govern our associations are necessary and their observance must be controlled by removal of the offender from social communication until the tendency to violate them can be corrected. But when the fear of ex-communication is left to the judgment of men who do not know us and who cannot testify honestly to our behavior, rather than to our peers and our daily associates who have helped to shape the laws and agreements of associations, there is little chance of knowing where and when close fellowship will be threatened. This is as applicable in family life, in schools, churches, occupational life, and other institutions of social life as it is in governments of cities, states, and nations.

The experience of self-government is almost an antithesis to

[4] George S. Counts and Nucia P. Lodge, *The Country of the Blind* (New York: Houghton-Mifflin Company, 1949), p. 142.

the institutionally-centered state. Self-government is feared because it might result in a change in institutions and a shift of control from the hands of one ruling class to those of another. The people can seek and approach the experience of self-government only in the personality-centered state, since the opportunity to participate in making the rules by which we live is a fundamental criterion of such a state.

The experience of intermittent solitude is also outside the realm of the institutionally-centered state. It is difficult, if not impossible, to operate an institutionally-centered state in which the institutional authorities or rulers do not have mechanism for watching and listening to the behavior of its members in all of their daily occupations. Governments which are institutionally-centered have developed all types of secret policing devices which threaten the daily and hourly activities of close fellowships.

THE STATE AND THE PROCESS OF COMMUNITY DEVELOPMENT

Finally, the function of adult education in stimulating and implementing the control of change through the process of social invention, as discussed in the previous chapters, is virtually impossible in an institutionally-centered state. There is no place in such a state for the sharing of planning; in fact, here the process would be reversed. The outside inventor would be the party or institutional head, driving his idea downward through the social structure, by persuasion if possible, by force if necessary. Institutional leaders of press, radio, schools, family, church, and industry press constantly inward to the people who use them with the plan of the hierarchy. "Education is a weapon" held by the ruling class to retain and perpetuate the ruling class. The weapon is used to *make* public opinion rather than to reflect it.

Counts and Lodge [5] translate official documents showing the same process in operation with literature, drama, science, and

[5] *Ibid.*

education as weapons. The Party always stands guard over the institution, its tremendous power of censorship alert and ready for immediate attacks upon any idea from the inside inventor that does not carry forward the ideas of the Politbureau. It is not just ideas in open opposition that are suppressed, but any idea that does not promote the plans and purposes of the ruling class.

There is no possibility here for two to meet on equal terms, since there must always be the relationship of awe of office and authority. There is very limited possibility for dispersion and transfer of leadership from the outside inventors to the inside inventors, for each level of the hierarchy jealously guards its position, and social invention must eventually and of necessity dry up.

The only remaining point upon which the institutionally-centered state can evaluate its growth and progress is the material structure—the improvement of living conditions: the growth of production, the spread of ploughed fields, the increase of machines, clothes, or food. What happens to the creative impulse of the people is unimportant in such a state.

It would seem that Lenin has released the creative power of millions of Russian people by helping them to help themselves throw off the shackles of centuries of domination, and even that the spirit of determination and hope was tested at Leningrad in World War II and the creative unity of the Soviet organization was evident. Successful organization of human enterprise that gives the *appearances* of a creative unity of the people has been demonstrated in homes, churches, schools, business, and other institutions. The strongest appeal of the institutionally-centered state is the appeal of quick realization of desirable objectives. But the reaction is one of violence in its frustration when strong leadership fails or disintegrates, as it always does.

It is at just this point that adult educators in the personality-centered state must use their greatest caution in discrimination,

for there is always the danger that in their enthusiasm for helping the people to help themselves they, too, will emphasize only the material results: the new school building, playground, community center, or health clinic. It is equally, or more, important that the generation and regeneration of ideas of all people takes place in securing these material achievements.

The exchange of ideas of freedom that should accompany the increase of production is carried forward in the process of community development. The increase in products of good living without the exchange of ideas will eventually wither the vine upon which the products grow.

Leadership of adult education, therefore, cannot rest content with providing the learner with a task or even with assisting him to plan his learning for continuous growth. These are positive responsibilities of the leader but will not bear fruit unless the atmosphere of freedom is created and maintained for people to work out their plans. The process of community development cannot take place under conditions of institutional domination. Institutions must become the agencies rather than the controlling centers of personality expression. Therefore, organizational structure in adult education should result from the aspiration of men and women in adult education. Any organizational or structural pattern of adult education should, accordingly, stem from man's chief concern for personality growth. When institutional structure feeds upon the suppression of personal growth toward maturity, it is not a means of adult education but a hindrance to it. When an adult educator's only basis for evaluation of his efforts is the number of people reached by an institution or organization, without reference to the individual's participation in the process, the institution has become an obsession with the educator.

There is no doubt that the American people have matured greatly in their approach to their responsibilities as a world influence, during the past half-century. The crises of the past have, somehow, served to bring the average man through a

series of tests that today place him in a position of vast influence for constructive, creative enterprise. The times also offer him the chance to make serious blunders and irrevocable errors of judgment. To those of us in adult education who sincerely believe that the plain citizen of our democracy can think his way through these crises, that he can learn to do deliberately and consciously what he has already done occasionally and effectively by the force of circumstances, there is a responsibility for providing him with laboratories of adult education in which he can strengthen his abilities, learn by experience to make fewer mistakes, and increase his ability to control and to direct change in his environment. The great problems of the world today have to do chiefly with conflict of ideas. The plain citizen must see the expression of that conflict in his everyday life—in his community and in the institutions that express the community ideals. When he has a constant understanding of its meaning, he will respond soundly, creatively, and intelligently with increasing maturity.

It is the task of adult education in a world conflict to make the meaning of ideas clear to the adult as they affect his everyday life. With clarity of understanding and laboratories for practicing the skills and attitudes necessary for creative self-development and community improvement, there is much sound historical reason to have faith in the outcome of adult judgment.

We will examine in the next chapter some of the potentialities of the institutions of adult education in the personality-centered state. Particular reference will be made to the responsibilities of administrators in these institutions for creating an atmosphere of clarity and freedom in which the staff can develop the skills and understanding needed for teaching the democratic way of life.

TEN

Functions and Potentialities of Institutional Administration

There are few, if any, leaders of adult education who do not operate as a part of the administrative hierarchy of some institution or organization. As such, these leaders are best able to enrich and improve the existing forms and provide balanced programs of essential experience of adult education only when there is complete understanding of these objectives by the administrative heads of the respective institutions. Institutional agents to whom administrators delegate responsibility for adult education frequently try to broaden their programs in the directions indicated in the previous chapters, without basic policy direction of the administrative board or its executive officers. But such attempts often lead to unnecessary frustrations, institutional tensions, and conflict. This atmosphere of operation is unlikely to produce creative leadership of adult education.

Often the administrator hurriedly taps the shoulder of someone who seems to have a flair for working with adults and says, "Whatever this adult education is, you do it." There is a great need for administrators of institutions not only to understand the potentialities of their institutions but to see their relationship to the unique potentialities of other institutions and the relationship of all of these to the criteria of essential experiences of maturing adulthood.

What can each institution or agency do best, without losing its institutional uniqueness, to bring about an improvement of its present methods for broadening and deepening the quality of adult experiences which contribute to the personality-centered state?

What specific plans and practices are there that would indicate trends toward a clarification of the role of institutions in developing education for the essential experiences for maturing adulthood?

These questions were the basis of over 400 interviews the author carried on in seventy-five towns, cities, and communities in thirty-eight states during an educational tour of the United States in 1947. Educational leaders were interviewed in public and private schools; colleges and universities; trade unions; industrial management; agriculture; cooperatives; libraries; museums; national, state, municipal, and county government agencies; civic clubs and voluntary membership associations; adult educational councils, conferences, and associations.

No set series of questions was asked, other than the two general questions stated, and even these were formulated in each interview from the background of informal preliminary interviews in which the objectives were to get the best information possible on prevailing practice and future plans of the adult educators or institutional administrators in the field. No quantitative tabulation of responses was attempted. Complete and detailed notes were dictated on each interview immediately following the visit, including the notes of the author's own observations of relationships and meanings together with the point of any printed material received in the interview. In some cases the interviews were checked by actual observations of the practices reported. The object of this entire method was to keep the interviews on as flexible a basis as possible and to allow for full expressions of the uniqueness of institutions and agencies, as well as to find some common agreement between

institutions as to their unique functions and potentialities in a total community program of adult education.

The results of these interviews and observations, supplemented by subsequent interviews on the same questions with other leaders, have provided concepts and generalizations as well as illustrations which constitute much of the general content of this volume, and particularly of this chapter. The questions relating to unique institutional functions in a more unified program are answered in the remainder of this chapter, not as the author's generalizations entirely, but as his interpretation of the composite answers of these 400 interviews with creative adult education leaders and their administrative officials.

UNIQUE POTENTIALITIES OF RURAL EDUCATION

The Cooperative Agricultural and Home Economics Extension Service is in a unique position to continue its leadership in adult education in rural areas. It should be able to broaden its efforts increasingly in development of group laboratories for the rural population as contrasted with a predominantly vocational or farm production education. Land use planning can become a vital concern of urban as well as rural populations as recognition of the implications of land and resource waste become acute. This recognition can be effected only by a vigorous program of adult education about the relationships of land with such problems as consumer prices, regional floods and disasters, war and peace, and the relative part that both rural and urban communities play in these problems. Likewise, understanding of global population and land relationship can become increasingly important to the American farmer who will continue in the role of importer as well as exporter if the world position of the United States is maintained. These potentialities are recognized by many agricultural extension leaders, farm organization leaders, and home demonstration leaders in rural areas. A broadening of the scope of agricultural extension education in recognition of these responsibilities should move

it in the direction of rural farm life planning and "agriculture" or "conservation" education in the cities.

The leadership of the Cooperative Agricultural and Home Economics Extension Service can tend increasingly to recognize and work toward these ends with other agencies of rural education, such as the Farm Bureau, the Grange, and Cooperative Associations.

UNIQUE POTENTIALITIES OF UNIVERSITIES AND COLLEGES

In Local Communities

Urban adult education in local communities can be promoted and developed increasingly under the leadership of the universities and colleges and industrial management and labor until state or federal aid for public school adult education is realized on a wide scale. When a large number of states have provided substantial financial aid for adult education, as have California, New York, Michigan, Wisconsin, and Pennsylvania, the trend of constructive leadership in education for the experiences of self-government and close fellowship in the local communities can be shifted to the public schools. Universities and colleges can then give greater depth to the experiences of understanding and intermittent solitude, operating on a higher level of research in adult education participation.

In Workers' Education

In the meantime, universities and colleges can cooperate with labor in deepening the experience of self-government and close fellowship through workers' education. Federal legislation will probably be instituted eventually, providing a modest program for labor-extension services, somewhat similar to early grants-in-aid to agricultural extension. But even if this happens, universities and colleges can cooperate in labor leadership-training programs and can assume major responsibility for making their regional facilities available for research.

Many universities and colleges are not prepared for the role that they should take if such labor-extension plans were developed. They will, for a time, resist labor's control of the workers' education program, but probably there will be concessions by both organized labor and the universities in this respect. The point is that labor needs the university to help give it proper status and to develop a national group of labor educators, and the universities can recognize increasingly their responsibility to serve industrial labor as well as industrial management and agriculture. Management in industry should go along with the labor extension program, partly because management will increasingly recognize organized labor as an accepted institution of our economy and partly because many leaders in industry would welcome a more educated leadership as a means to industrial peace.

In General Adult Education

Responding to the Report of the President's Commission on Higher Education urging university leadership in the field of adult education, *there should be a general grant-in-aid for University Extension education and public school adult extension.* These sources can plan program services for many adult education institutions and agencies through the United States Office of Education, and also fulfill unsatisfied educational needs of those groups of citizens not served by the special purposes of Agricultural Extension or Labor Extension.

In Higher Education

Leadership of universities and colleges in adult education will eventually have to face the problem of the direction in which they are going to direct their energies. Unless universities and colleges are able to delegate many activities to local leadership they cannot prevent spreading themselves too thinly for the good of their own personnel. Some extension divisions, universities, and colleges already show some signs

of over-strain in trying to meet the demands for all types of adult education at local levels. Some offer the people of the state everything from courses in typewriting and millinery to on-campus institutes in religious education, business management, and philosophy. College professors taking part in correspondence-course construction and paper correction, community councils, agricultural extension, business conferences, labor institutes, textbook and workbook development, and film production, are already overworked. Extension centers, springing up in many parts of the country, are in need of more administrative personnel with time to plan ahead rather than simply to meet campus emergencies. Probably the best use of university resources can gradually be shifted from these direct local educational services to the provision of research and the timing of leadership and the provision of consultant services to local communities in adult education for community development. These institutions might investigate the possibility of establishing councils made up of faculty members which will study the following problems:

(1) The interrelated function of each of the colleges of a university in extended adult education interrelationships.

(2) The function of the university and college in the use of their resources in forwarding community growth and citizenship laboratories.

(3) The possibilities of securing funds and personnel to provide adequately for services common to all colleges; e.g., mass media research and development, specialized research, cooperative research in resource-use of the state and regions served by the university.

(4) The functions of carrying forward interrelated planning in the programs of the separate colleges of universities and their participation in conducting extension on-campus and off-campus institutes, work conferences, and work shops for regional groups in industry, agriculture, labor, government, welfare, and health leadership.

In Leadership Education

The unique potentialities of teacher training institutions are generally realized in giving meaning and clarity to all the essential experiences and, specifically, in directing the experience of occupational achievement on a professional and leadership level. All of these developments in universities, colleges, labor, industry, schools, libraries, and museums give evidence of the fact that thousands of people who have little, if any, preparation for their tasks are now and will be engaged in education—both in teaching and administration. The spirit of learning is alive and is good, but it is endangered by the inadequate preparation of some laymen in the proper techniques and knowledge necessary for good teaching. It is true that many of these lay-leaders are doing very admirable work. A mother who has been successful as a parent, who knows the subject matter of parent-education, but nothing about teaching, will probably be a better risk than a well-prepared teacher who knows nothing about parenthood. Some personnel managers or supervisors in industry who know production needs and operational problems may be effective enough as teachers to produce employee job satisfaction whether they have had any teacher-training or not. But the dangers are equally great if understanding and skill in application of teaching and learning research are left to chance.

To achieve a combination of subject matter or technical competence and knowledge of the best-known research in education, teachers colleges, universities, and departments of education should offer opportunities for pre-service and in-service education of adult leaders in all institutions, rather than exclusively for those in schools and colleges. The traditional concept of teacher preparation and education should be extended to the preparation and improvement of education rather than the standardization or accreditation of a professional hierarchy.

In Research, Workshops and Institutes

Teacher education institutions should bring together, for all of these services in which adult education flourishes, this basic and fundamental research in preparation of material related to teaching and learning, and in other educational areas.

There should be continuation and expansion of research in adult education for the development of materials that meet the demands of both adult education for personal needs and education for adult community citizenship. This should include several communications centers in universities and colleges for the development of mass media experimentation and improvement.

Teacher training institutions should promote and develop more easily accessible, widely distributed workshops or short courses, in which adult education leaders can do cooperative action-research. Some of the needed workshops and their respective purposes are:

1. Those for existing and potential extension directors, deans, administrative assistants, and specialists in colleges and universities. The objectives of this type of workshop should be to improve the administrative understanding of opportunities, functions, and techniques for university and college leadership in adult education and community education.

2. Those for labor management, industrial management, and agricultural and rural leaders. The purpose of this type of workshop would be to acquaint the participants with the best techniques and methods of teaching, e.g., teaching tests, the use of experience, and evaluation of teaching. Land grant colleges and universities and colleges offering labor extension courses and special institutes for industrial management are not necessarily preparing leaders who can teach others in their respective fields, unless there is definite introduction of professional education disciplines and adult education techniques and principles in the workshops.

3. Those for civic and educational leaders. The purpose of this type of workshop would be to provide the participants with means for exchange of practice and research in developing education for better community planning and adult citizenship.

4. Those for existing and potential superintendents of schools, state and local directors of adult education, and principals or directors of junior or community colleges. The purpose of this type of workshop would be to assist these institutional administrators to extend their present policies and practices of school community relations to education for community development.

UNIQUE POTENTIALITIES OF PUBLIC SCHOOLS

Public schools can give greater emphasis to the experiences of self-government and close fellowship by developing directors or specialists in adult education who will not only give their attention to developing adult high schools, adult elementary schools, vocational education, public junior colleges or community colleges, and public adult guidance centers, but will identify and give educational services to community development forms. They can expand this function of the director to meeting the community or group needs in forums, discussion groups, and program services. They should offer full-time day and evening adult education with the assistance of special state aid for adult education.

In Provision of Adequate Staff

The program service function closely related to the experience of self-government and close fellowship could be greatly improved if *there was in every school system a nucleus of one full-time worker in adult education for every 100 hours per week of part-time workers' services.* While it is important for other institutions to move toward this objective, the public schools should set the pattern. Such full-time workers should have some field of specialization in teaching, but should be

trained and qualified in the organization, administration, foundations, and methods of adult education. Such full-time workers would not displace the important services of part-time workers, but would, rather, give the work of the latter more cohesion and continuity.

The function of these full-time adult education workers would largely be to: (1) keep abreast of the best knowledge and practices in the field; (2) extend public school services to other adult education agencies, clubs and study-groups in materials, program planning, and educational consultations; (3) identify voluntary group associations and implement their efforts to develop educational objectives; (4) organize, evaluate, and reorganize the public school program in the light of changing needs; (5) develop and service a community adult-counseling and group-life center in cooperation with other agencies.

In Broadening Adult Participation in Community Elementary and Secondary Schools

A broader concept of adult education for the experiences of self-government and close fellowship will emerge in the public schools wherever elementary and secondary school leaders are genuinely concerned with the development of community schools.[1]

A community school is one in which: (1) the children are continuously being given educational experiences in the community as well as in the school building; (2) the adult community is increasingly being drawn into the planning of elementary and secondary school programs; (3) the school staff and the students are making direct and specific efforts to improve the physical and social environment of the community.

Wherever such a school is developing, the finest kind of adult education for the experience of self-government in the com-

[1] For illustrative practices of this concept see Practice 2 in pp. 212-215.

munity is going on. Furthermore, whenever such a process is going on, elementary and secondary school teachers and administrators are going to seek more assistance in handling the teaching and learning processes for adults. Until teachers' salaries and administrative policies are broadened so that they may live *in* a community, and until the teacher-load is adjusted so that teachers can associate themselves with community groups, the relationship of the elementary and secondary schools to adult education will be retarded, but not necessarily restricted. Observations of community schools' development indicate that they spring up in some of the poorer school communities, largely as a result of a teacher's genuine concern with the conditions and social life of the community. Some very good community schools seem to exist in the South. However, there are great community schools in better financed school districts and there is more likelihood that they will develop under fair financial conditions.

General school administration, on the other hand, has a challenging opportunity for giving teachers the experiences of self-government and close fellowship by directing in-service training of the entire school staff to an understanding of the close interrelationship of adult education in the community with elementary and secondary education. This relationship is becoming increasingly clear as psychologists and psychiatrists point out that children do not become healthy adults unless the adult world around them is mentally and emotionally healthful. The superintendent and principal of elementary and secondary schools must face the responsibility of participation in re-educating the adult world that surrounds the daily life of children. No less a task will produce the kind of educated child or youth that he would like to see coming from his school. They must give leadership to parent education that will emphasize the same kind of human relations in the home that he is trying to develop in the school. He must encourage employer education that is interested in the type of on-the-job human

relations that assures healthful transition of youth from school to democratic working relationships. He must assist the community to develop adult citizenship education that will provide a practical working laboratory of good citizenship for maturing youth outside of school.

These responsibilities require that the general administrator brings his adult education "out of the basement" and place it on an equally important level with elementary and secondary education, where it can function *both* as a means of better education of children and youth and as a means of growth of adult personality and maturity.

In Intercultural Education

Public schools and public libraries are in a unique position to become the most active agencies for the development of intercultural education of adults, thus deepening the adult experience of understanding. Wherever the tradition of the public school has been unlimited and non-segregated and free from church, racial, or pressure group control, such a tradition has placed it in a good position for adult education for intercultural relations. Even where segregation is practiced in the South, remarkable progress has been made in bringing Negro schools up to a standard and level with white schools, with the full approval and cooperation of many southern whites. This lends itself to the public concept of fairness and impartiality of the schools in intercultural problems. There are undoubtedly remarkable and notable exceptions to this, both in the South and the North. No other agencies studied, including the university, agricultural extension, labor, industrial management, have the traditional background in the public mind that would serve as well in intercultural education as have the public schools and the public libraries. The YMCA and the YWCA and special groups seem to have done more in this field on a national scale than have the public schools on an adult level. However, the intercultural education of children in the public

schools, if sincere and genuine, tends to advance the position of the public schools in leadership in this field on an adult level.

In Young Adult Education

The experiences of occupational achievement and close fellowship are the strongest immediate drives of the young adult. *Leadership in developing inventions for the education of the young adult can be promoted in the rural areas of the nation through the cooperative work of agricultural extension and public schools; in the urban areas through the cooperation of vocational education and the comprehensive high school or the comprehensive junior college.* A comprehensive high school, or a comprehensive junior college, is a secondary institution that has developed a philosophy of service to youth that will meet his needs in vocational exploration and preparation for continued education and follow-up counseling and guidance. Its program should not be limited by attendance of the youth at prescribed classes for specialized curricula, but should consider it the obligation of the institution to provide continuing education and guidance for the youth of the community whether they are enrolled in school or not. These emerging potentialities for unique application of the criteria of essential experiences to the young adult growth are being realized in a few communities. There should be greater expansion of these efforts.

To Adult Counseling

The local public school should take the initiative in developing sound and well-organized counseling centers, as an aid to adults in planning all forms of their education around the criteria of balanced experiences. The experience gained from the establishment of post-war counseling centers for war veterans has demonstrated both the need for such service among adults and the practicability of their operation under public school leadership in cooperation with other agencies. The heart

of a good adult education program, as has been shown in previous sections of this book, is adequate planning of a continuous learning program by the adult who is interested in learning. Many adults may be able to do this planning unassisted, but with the multiplication of learning needs and resources, able and well-qualified counseling assistance is necessary. The initiation of these services could be a responsibility of the local public schools.

UNIQUE POTENTIALITIES OF COMMUNITY COLLEGES

The term "community college" has come to have many meanings in American education. It is a term that is sometimes applied to institutions that extend secondary education two years beyond the twelfth grade, sometimes to programs that constitute the first two years of higher education institutions, sometimes to two-year technical institutes that are terminal and independent of either the twelfth-grade sequence or the higher education preparation. However, there does seem to be, in practice, an increasingly clear concept of the term. The trend seems to be toward planning the community college to provide for: (1) courses equivalent to the traditional liberal arts college freshman and sophomore years, or thirteenth and fourteenth years, available to high school graduates at centers nearer home; (2) terminal and sequential extension courses for young people who are graduates of the twelfth grade or are, at least, eighteen years of age; (3) informal, short unit, non-credit and non-sequential courses for all adults of the community, tailor-made to fit their needs and requests. These three functions tend to form the composite outlines of the emerging, rather than the typical community college. To these some community college leaders add that the community college should provide experiences of self-government and close fellowship by taking an active part in community development. These trends are apparent in both private and public institutions. *To the degree*

that the terminal, informal adult and community development functions are brought together and coordinated in the local community or region, the community college can become a vital instrument for adult education.

In communities where such a community college has become part of the public school system, it can become the residual center for the public school adult education program. Also, it can include staff and offices for both day and evening opportunities for adult classes and group-study forms, and for a freely accessible adult counseling service. It can also become the center for community groups to gather and to plan community development forms of education and from which these groups can receive effective service in fact-finding and interpretation.

Since there are only a relatively small number of communities and regions with such comprehensive community college programs available, these responsibilities for adult education will have to be assumed by the public schools and colleges as indicated in the previous sections until the comprehensive community college is more widespread and universal. As school systems incorporate the comprehensive community college, they should take over most of the individual- and group-study extension services of the colleges and universities which are within the range of ability of the community college faculties. This would leave the higher institutions free to develop research and leadership-training and to deepen the adult experiences of understanding, self-government, and intermittent solitude at higher levels of study.

In brief, *the community college can become, in both urban communities and rural regions, a genuine center of part-time adult learning and serve the full-time academic and vocational education needs of young people.* In assuming this dual responsibility, it could relieve institutions of higher education of the responsibility of many of their present obligations in extension services, thereby permitting the institutions of higher learn-

ing to concentrate upon research in adult education for community development, leadership-training, and extension courses at the higher education level. To become such a community college it should not only offer classes, courses, and activities to adults, but should become the central adult counseling center for giving balance to the essential experiences for maturing adulthood. It should also project its education into community planning and community improvement, in co-operation with other local institutions and with regional and state universities and colleges, to deepen the experiences of close fellowship and self-government.

UNIQUE POTENTIALITIES OF STATE DEPARTMENTS OF EDUCATION

There should be a genuine effort through state financial aid to local school systems and state universities and through specialized state services to make adult education a functional responsibility of American public education in accelerating and encouraging public adult education. *Leadership in State Departments of Education should initiate and accelerate the adult education activities of the public schools and the state universities and colleges.* The state leaders could be assisted and encouraged in their efforts along these lines by the support of formally organized state associations for adult education and by public school and college leaders concerned with junior colleges and other education for young adults. State departments should avoid confusion about the function of adult education that results from simply expanding titles and functions of present state supervisors and directors, such as adding "adult educator" to the titles of directors of vocational education, physical education, or some other departmental specialization. In brief, it should be the unique function of state departments to give significance and continuity to all of the essential experiences for maturing adulthood, recognizing the potentialities of all institutions.

In Securing Cooperative Efforts of Other Agencies

State legislation for adult education should be cooperatively planned by public schools, public libraries, public museums, and state university and college extension services, with their plans directed toward serving public interests through industry, labor, non-governmental civic groups and other non-public agencies, as well as schools. While the public schools and state universities should become the fiscal centers of the state services of adult education, effective state support of adult education service should not circumscribe public schools and colleges from a reasonable degree of cooperative service to both public and private agencies.

In Developing Adult Education Councils

Fundamental, therefore, to all state legislation for adult education should be a plan for determining a curriculum of adult education which is to the benefit of all people of the state rather than to special interest groups. Such a plan should result from the thinking of a permanent planning group of representatives from schools (public and private), libraries, museums, other state government agencies such as health departments, recreation, industrial and business management, labor, agriculture, and civic and community groups. This suggests the future importance of specialists in adult education curriculum in state departments of education.

UNIQUE POTENTIALITIES OF INDUSTRIAL MANAGEMENT AND LABOR IN ADULT EDUCATION

In Job Relations and Liberal Education of the Workers

Business management and industrial management of large plants and corporations can expand their functions in the direct education of workers to give emphasis to the experiences of understanding, self-government, and close fellowship. This

would mean that the present emphasis on education in industry, designed chiefly to improve occupational competency, would be greatly expanded and liberalized. In fact, big business and industrial organizations can increasingly see *job satisfaction* through improved education for effective cooperation closely bound together with broad education of the worker. In most of the smaller industries and businesses, this function might be coordinated by the public schools, university extension service, or the trade unions.

Labor is in a unique position to recognize more than ever before the basic hunger of its members for the experiences of close fellowship and understanding. Both industrial management and labor can improve the application of sound teaching methods and industrial research to their programs.

Both management and labor can, with the assistance of public schools and colleges, provide workers with community education as it relates to the industrial community as well as education for effective production or responsible trade union membership. The effective techniques for both of the latter specializations of skill, that is, training for production and effective trade union membership, are already fairly well known by management and labor respectively. But the techniques for an education of the worker from which he gains a sense of good living in his community are relatively unexplored by either management or labor.[2] They will have to plan together with schools and colleges for new applications of the best known principles of teacher education for both industrial management and labor leaders. Some of the county agents in agricultural extension and a few pioneers in industrial research, sociology, and government and a few autonomous groups know more about this in a practical sense than most of us. It is from the pioneering experiments and plans of these people that we may develop *a new sense of direction of adult education, namely the*

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[2] See Practice 16, pp. 265-268.

education for the experience of self-government and close fellowship in an industrial democracy.[3]

UNIQUE POTENTIALITIES OF PUBLIC LIBRARIES AND MUSEUMS

As Adult Group Centers

To deepen the experiences of understanding and close fellowship, public libraries and museums can increasingly function as adult education centers for group discussion based upon reading interests, community resources, and film centers for understanding social problems, as well as laboratories for individual adult study. To become a center for these services does not necessarily mean that these institutions provide all of them within their own sponsorship, but, rather, that they become service centers for such activities and resource counseling centers in which the adult citizen can find his way to these services in the locality or region. To do this, librarians will be expected to know how to: (1) develop community enterprise in extending services to remote areas; (2) analyze serious community needs as a basis for selection and use of books, films, and other audio-visual aids to learning; (3) coordinate library services with all adult education enterprises, including labor extension programs and agricultural extension programs, working cooperatively with representatives of labor, agriculture and business, universities and colleges in developing study guides for these activities; (4) develop studies and information files of all resources of the locality, discussion groups, films, materials, and other group-study opportunities.

In Cooperative Studies

Libraries and museums can deepen the experience of understanding by inter-relating their programs and services for adult growth. The educational relationship is significant and clear.

[3] See Chapter Six.

There is some tendency in the opposite direction of overlapping in some respects, such as book review clubs, art exhibits, film distribution, and book selections. This can be offset by more integrated planning on the part of library and museum staffs of the functions each can best perform in the extension of their services to special adult groups.

As Community Development Exhibit Centers

Museums can heighten the adult experiences of understanding and intermittent solitude by recognizing the need for educational display of present resources for improving community learning. Graphic visualization of land, water, and human resources of power, exhibits of current knowledge of health, nutrition, civic life, and culture, and the future plans and possibilities of the community should become a part of the community responsibility for museums. Public libraries and museums together could do a great deal in assembling the material necessary to visualize and objectify the communities in which we live and those in which we want to live.

UNIQUE POTENTIALITIES OF CIVIC AND VOLUNTARY MEMBERSHIP GROUPS

Civic groups of various types can play an increasingly important part in education for self-government and close fellowship, as they shift their sense of responsibility from that of recreation exclusively for individual memberships to that of community enterprise and service. Notable indications of the assumption of this responsibility are in the League of Women Voters, some of the State and County Parent-Teachers Associations, many of the Women's Clubs study and project groups, and some civic luncheon groups, in which community project work is considered primary to the life of the organization. The essential need of these organizations is the education for lay-leadership in processes of group planning, teaching, group discussion, and use of available services. The provision for such

education in lay-leadership depends upon cooperation with universities, colleges, and the public schools.

UNIQUE POTENTIALITIES OF PROFESSIONAL ORGANIZATIONS

There is need for advancement and encouragement of both lay and professional leadership training in adult education. Such groups as the American Association of School Administrators, American Association of College Presidents, American Association for Adult Education, the Department of Adult Education of the National Education Association of America,[4] the National University Extension Association, American Library Association, the American Association of Evening Colleges, and others, can do much to provide the necessary encouragement and preliminary planning for leadership training.

There is an urgent need for cooperative efforts by these associations to establish five or six demonstration centers in community planning in the United States. These would serve to develop clarity of lay and professional leadership in these enterprises and to determine the functions of education in community planning relative to city planning commissions and other specialized groups. Various institutions of a given community might cooperatively undertake to set up such demonstrations in their immediate areas. The professional organizations suggested above could undoubtedly raise the quality of such research as is now going on by their cooperative pooling of money and personnel.

SUMMARY

The following are institutional administrative potentialities for adult education that offer the adult extensive resources on

[4] On May 16, 1951, the American Association for Adult Education and the Department of Adult Education of the National Education Association, assisted by representatives of some of the other national organizations, met in Columbus, Ohio to formally create a new national organization. One of the major objectives of this new organization is to develop experimental demonstrations of coordination of leadership education.

which to plan a continuous program of learning that will lead to maturity, the improvement of our environment, and the sound health of our adult population.

1. The educational responsibilities of aiding adults to practice the skills and disciplines of self-government necessary to assuming their part as world citizens stems from their participation in education for improved community living. This function can best be assumed, not exclusively but in a major way, by the expansion of the present activities of agricultural extension, university extension, local, state, and national resource-use planning organizations, community schools, public libraries, and museums, state departments of education, and civic and volunteer membership associations.

2. Universities and colleges can also take the lead in deepening the experience of occupational achievement at the professional and volunteer leadership level in labor and agricultural extension, urban and rural planning, industrial personnel research, and the training of lay and professional leadership in local communities. Such leadership training, together with vigorous research programs leading to a dynamic mature adult education, should gradually replace many of the present university and college programs in extension classes at the local level. Leadership should be prepared and improved by the acquisition of skills in determining and using resources, identifying needs, deploying leadership, evaluating and opening channels of communication between the local institutions and the public.[5] Specializations of program development needing emphasis are: discussion and group leadership, family education leadership, and leadership in civic and community planning.

3. Administration of State Departments of Education can concentrate on giving balance to all of the essential experiences for maturing in both state planning consultation service and state-aid for adult education.

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[5] See Part Four of this volume.

4. Public schools can be of great service in deepening the education for essential experiences for the young adult. Greater emphasis on the experiences of occupational achievement and close fellowship can be achieved by extending their program to the transitional education of the young adult going from formal schooling to a community life of responsibility and pride. The public school should expand local education for self-government through extension of the community elementary and secondary school, community college, and through public school improvement of parent and family education opportunities. There should be an accelerated development of public school program service to other adult agencies and institutions, cooperative development of adult counseling, and group-life centers for three adult age levels: young, middle-age, and older adults.

5. Local trade-union presidents and business agents can give much more widespread acceptance to workers' education, recognizing in it, not a threat to their leadership, but a strengthening of their common objective—able and intelligent worker participation. There can be a liberalized workers' education through cooperative planning by labor, universities and colleges, and industrial management and the government, which will deepen the experience of workers in self-government and close fellowship.

6. Adult education councils should function on state and local levels to give balance to the essential experiences for maturing adulthood. Local, state, and national associations of education should take a more aggressive part in planning legislation for public adult education, and in broad cooperative research and experimental programs in education for community development.

7. In addition to adult education councils, various other forms of volunteer membership associations demonstrate potentialities for education for community development and should be given encouragement and service by all of these institutions.

Playing a unique part in this development by intensifying their own potentialities, institutions and organizations of adult education can be of service to various types of *functional association* in the following ways:

(a) Rural planning groups can be led and inspired by county extension agents, home demonstration agents, and imaginative local citizens, and serviced by universities and colleges with materials of mass-media education or of community resources and planning processes.

(b) Urban groups can be led and inspired by community-planning specialists provided by university extension services, industrial management, and organized labor, and city planning committees working closely with imaginative local citizens. Local public schools with broad community programs may provide some of these specialists; universities and colleges also function in such cases through research and preparation of mass-media materials in resource use.

(c) State, regional, and national governmental groups, consolidated from existing governmental agencies, offer potentialities for vast resources of education in providing some service personnel for interpreting available research data, some co-operative financing and distribution of data on successful techniques of community planning.

This development of community accent in adult education that should affect environment will not minimize the importance of adult education of a more personal objective in aiding the adult to accommodate himself to change such as we have studied up to this point. Rather, it will tend to accelerate the demand of individuals for education that equips them with skills, techniques, and competencies for deepening the experience of self-government, close fellowship, and intermittent solitude.

We have applied the criteria of essential experiences for maturing adulthood to existing and emerging forms of adult education. We have also suggested a process of deepening the

quality and character of these experiences through adult education that reaches into the day-to-day experiences of adults as well as into their planned learning situations. Finally, we have attempted to see the relationship of these criteria to the progress of community development and the unique tasks of institutional administrators in a personality-centered state as contrasted to the institutionally-centered state.

In the next and final part of the book we shall examine the techniques the leader uses to initiate, maintain, and evaluate a creative program of community adult education.

PART FOUR

Discussion Guide for Practical Education of Creative Leadership

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Discussion Guide for Practical Education of Creative Leadership

It has been said too often that "creative leadership is born, not made." There is much to be said for the idea that there are certain qualities of creativity that stem from the personality of the leader, but we are increasingly reminded by those who make it their business to study human behavior that there is very close relationship between the cultural setting and what we call "personality." In brief, we have no way of knowing the extent of man's creative power until we have created cultural conditions favorable to its expression.

As far as adult education leadership is concerned, we have shown in the preceding chapter that there are certain things that can be done to establish a cultural atmosphere in institutions and agencies in which adult education leaders work so that creative leaders may have favorable conditions for expression. One step that can surely be taken by institutional administrators is to encourage its staff members and participants of the institution's work to study the broad outlines of the purpose and principle of creative leadership for maturing adulthood suggested in the preceding parts of this book. As a result of interplay, discussion, and practice in the field, the institution's administration and its professional and lay associates may arrive at agreements on a broader concept of adult education.

If such agreements are reached, adult educators will become

assured of a cultural atmosphere for their work that is characterized by two broad purposes:

1. Development of an adult education service concerned with bringing into focus a core of experiences that adults are having and want to have, whether they are "in school" or not.
2. Discovery of processes and techniques by which the leader can use his influence and understanding to help adults *educate themselves,* wherever they are.

Assuming that such broad agreements can be reached between those in the field and administrators of schools, colleges, libraries, industry, labor, government agencies, and other civic and social organizations, the responsibility for acquiring these skills and techniques rests primarily with the field worker. This responsibility requires the full cooperation of the institution's administrators in providing time to study, some outlay of funds for in-service training, and recognition through salary and status provisions of the field worker's growth.

However, the responsibility for making the most of these opportunities is squarely upon the shoulders of the adult leader in the field. There are many ways by which the leader can implement the two broad purposes of creative leadership stated above. The day-to-day jobs of working with adults in classes, forums, discussion groups, shops, group projects, and community development programs are, of course, the laboratories of application and experiment. Nothing can take their place.

The association of the leaders with other people doing similar work in adult education councils, professional organizations, and student and participant associations is also important. Too few people in the United States who have been given responsibility for adult education leadership make a practice of associating themselves with others who are doing similar work, or of fostering continued association of participants in adult learning after they have had a brief learning experience.

Reading the literature in adult education practice and purposes is also a valuable way to broaden the responsibility of creative leadership. But, even the periodical circulation of various national associations of adult educators includes only a small fraction of those who are in leadership positions in adult education. In addition, libraries of adult education in schools, colleges, public libraries, and other reading centers are limited.

As important as experience, professional association, and reading may be, good practice in creative leadership will increase more rapidly as groups of adult leaders in the community get together for the specific purpose of cooperative study of techniques for improving themselves. This is essential for two reasons: (1) creative practice is going on at the "firing line" level (this has been shown in the preceding sections and will be more evident in the following chapters, which are drawn largely from field practice); and (2) new inventions in any social field spread very slowly unless special devices, such as group discussions and exchanges of new ideas are stimulated.[1]

To expedite the development of such cooperative studies of creative practice in adult education, Part Four of this book is offered in the form of a discussion guide. Five areas of technique are developed, consisting largely of practices in the field that are related to the general discussion up to this point.

SUGGESTIONS FOR USING THE DISCUSSION GUIDE

In the following chapters, practices found in the field or in the literature are suggested as case studies for group discussion. No single case covers the complete range of factors involved or of applications that can be made. It is assumed that leaders of adult education in schools and colleges, for example, will make their own adaptations and applications of the illustrations of the practices in industry or civic groups and *vice versa*.

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[1] Paul R. Mort and Frances G. Cornell, *American Schools in Transition* (New York: Bureau of Publications, Teachers College, Columbia University, 1941).

In brief, these practices will be of value in leadership training if used by field workers and students as bases for similar practices in their own experience, reading, or observation. Following each practice a few questions are suggested to get the discussion under way and to connect the practices with the criteria of essential experiences and the process of community development. Related readings arranged to correspond with each chapter of this book are listed in the bibliography.

In brief, the author has found, through various experimental procedures, that the case studies of practices are most useful in classes and leadership discussion groups when used as follows:

1. In advance of discussion read the section or chapter of Part Four and a few of the available readings related to the problem the group wishes to discuss.
2. Be prepared to present additional practice cases from the participants' experience or observation. For those with little or no experience, the related readings in the bibliography may be helpful material to use in involving the beginner in future discussions and activities.
3. Hold a brief discussion of the practices and the discussion questions.
4. Hold an oral round-table of similar cases and some problems that they suggest.
5. In some instances, writing new cases is a good way for the group members to begin to accumulate their own files of practices under the various classifications.
6. In certain instances, individual members of the group will find a practice so suggestive that they will carry on a field study to test the principle suggested by the practice.

Different groups will modify this procedure according to their own needs and experience even though the practice cases are numbered consecutively throughout the five chapters or

problem areas. This makes it possible to conveniently refer to cases and to reorganize or rearrange the procedure according to the desires of the group. Whatever use is made of the cases, the general formula of study-action-evaluation-restudy should tend to produce a sense of growth in skill and understanding on the part of the participants.

ELEVEN

Discovering Resources

*In various illustrations used in Parts Two and Three, refer*ences were made that suggested that one of the recurring techniques of the leader is that of making a continuous study of the community's resources, both human and natural. In the illustrations and applications of the process of community development we saw how the leaders were exchanging notes on new subjects. These included new people, land potentials, ideas, institutions, organizations, and materials available for developing the land, the libraries, and the schools.

In the illustrations of the process of community development in Chapters Seven and Eight the leaders were, from the very first, intent upon understanding everything they could about the people in their communities: the way they lived, their homes, their habits, their unexpressed desires. The leaders were interested in helping the adult-learners discover resources for themselves. Furthermore, the leaders carried on their survey of resources continuously. The discovery of men who could build, women who could sew, children who could tend the fires, workers who could communicate ideas, and amateur architects who could draw plans and build models of proposed improvements of the neighborhood blocks were results of leadership continuously alert for human talent. There were also resources of a material nature as well as help from government agencies, churches, neighborhood communities, and other sources. Knowledge and use of resources on other levels and

specializations in the institutions with which the leader is associated are also essential.

How does the leader carry on a program of locating and making the best use of these educational resources in his community? He can begin with the people; he can begin by being a part of the community. Good adult educational leaders are increasingly alert to the importance of identifying themselves with the communities in which they work. They are taking part in the general community improvement. However, living close to the community involves some administrative concerns that we have not carefully considered. Administrators should see to it that adult teachers and leaders in their institutions try to become part of the community. This takes *time;* and we have done very little about arranging schedules so that our teachers, principals, extension leaders, and group workers have time to mingle with various community groups in ways that would be constructive and helpful to both the leader and the community. Some public school administrators, however, have made special efforts along this line. *Practice 1* suggests how a superintendent of schools can set the stage for this kind of development.

Other ways, briefly mentioned, of determining resources are:

1. Coordinating resources for the education of children and youth with those for adult education. This is discussed in *Practice* 2.
2. Periodic, systematic surveys of resources. This is illustrated in *Practice* 3.
3. Supplementing periodic surveys by appointing professional coordinators of adult education who can devote full time to exploration and adaptation of community resources for adult education. This is illustrated in *Practice 4.*
4. Visitation and observation of adult institutions and civic groups in operation, as illustrated in *Practice* 5.

5. Establishing a central clearing house for adult education services and resources in the community. One such example is sketched in *Practice 6.*

Other studies of community resources, more complex than those suggested here, are used from time to time. Some of these are:

1. Community development projects undertaken by a few institutional representatives. These gradually attract new resources for accomplishing a specific task. This catalytic practice has been illustrated in Chapter Seven and in other sections of Part Three.

2. Sociological and economic studies of population, industry, and material resources, resulting in reports of available resources that might be involved in particular areas of community life. Many of the Southern states are carrying on long-term continuous studies of the use of human and natural resources in educational programs. These are sometimes referred to as *resource-use* studies.

The following practices, however, are less complex and more easily applied to communities that have had limited experience in determining resources.

Practice 1

Living in and with the Community [1]

Fundamental to the initiation of any adult education program is a feeling of flexibility and freedom of action and experimentation on the part of those responsible for developing the program. It is this flexibility and range of operative potentialities that have given the San Jose, California adult education program a unique character.

In 1926, Ethel Richardson Allen had proposed a plan for the State of California of combining university extension, public

[1] The information for this account was obtained by the author on a visit to San Jose in 1947, through the courtesy of Mr. David MacKaye and his staff.

schools, and state agencies in a state-wide plan for adult education. The plan itself was really a major statement of the purpose of adult education and the details were left largely to the ingenuity of the people who participated. In brief, the plan intended that the controlling purpose of adult education should be to develop citizens in the local community who participated in the planning of their institutional lives.

In 1929, the Superintendent of Schools of San Jose asked Mr. David MacKaye to come to San Jose as Director of Adult Education to put into operation Ethel Richardson Allen's program. The only instruction given to Mr. MacKaye was that he carry out the major over-all purpose of adult education as stated in the Allen plan. He gave the Director two years to spend in becoming acquainted with the community and to do some thinking, but did not hold him responsible during those years for opening any classes or producing any particular, detailed program. His major assignment was simply to report at the end of the two-year period whether it was possible to develop such a program in San Jose. The Superintendent freed Mr. MacKaye from the necessity of making any specific reports or statistical statements of adult attendance in classes. He permitted him to experiment in any way that he felt necessary. He freed him of specific budget limitations and simply asked him to report from time to time the necessary expenditures for the program.

Out of this freedom of operation and experimentation San Jose has developed a unique program participated in by the citizens of the community and carrying over into their daily lives in community planning and in citizen development.

The major features of this program are:

1. The sharing of responsibility in planning the program, in the development of materials and methods, and in the improvement of plant, facilities, and equipment.
2. The relating of adult education to the social life of the

community; that is, making adult education a part of the fun and pleasure that is to be found in community living.

3. The participation by students in faculty enterprises for development of new and interesting materials, coupled with an appreciation and wide use of good reading and discussion habits.
4. Sequential, continuous study of philosophy and human relations. One group completed eight quarters of study of this sort between 1947 and 1951.

Questions for discussion

1. What is implied in this practice that suggests that there is more to studying resources than listing agencies and their activities, or interchanging institutional information about adult education?
2. Do you think the policy of the Superintendent, at the outset, had anything to do with the later outcome of shared responsibility for planning the program or with the relating of adult education to the social life of the community?
3. How can an adult educator, who must reside outside the community in which he works, live as a part of that community.

Practice 2

Coordinating Resources for Education of Children and Youth with those for Adult Education[2]

What part can an elementary school principal or a secondary school principal play in the education of adults? Too often the answer to this question is stated in terms of the practicability or impracticability of holding formal classes. The chief function of an elementary or secondary school principal in the education of adults is, however, better discharged when the official is earnestly striving to relate the life of the children in the school to the life of the community.

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[2] The author is indebted to Mr. Philip Hickey, Superintendent of Instruction, St. Louis, Missouri, Public Schools, and particularly to Miss Susan Ryan, Principal of the Hempstead Elementary School, for the observations leading to the account of this practice.

At one of the elementary schools in St. Louis, Missouri, the Principal began her work with adults with tireless energy and devotion in making her school a place into which children could bring their outside interests. The teachers worked closely with the Principal in seeing that these outside interests were received with appreciation. They also stressed that learning was going on whether the child was in his classroom, his home, or his community. Because of this real concern for the lives of the children, the Principal and some members of her faculty took an active part in the organizations, institutions, and affairs of the community. They took as much pride in the work of the 12th District Youth Association—an organization of community agencies for developing wholesome recreation for children outside of school—as if it were a part of the school. In fact, the Principal and her faculty had assisted this Youth Association in its leadership training, in securing space and facilities for their games, and in many other ways.

The Principal was also a member of the neighborhood Community Council, and was justly proud of the fact that her colleague, the Principal of one of the neighboring high schools, was the President of this Community Council.

There were many evidences in this elementary school that the parents had, through this Principal's leadership and inspiration, taken part in the building of the school, not only by contributing money to various activities, but by actually taking time and doing work that had to be done to develop certain projects, such as typing, mimeographing, filing, playing accompaniments, assisting teachers on educational field trips. One example of this was the school library, in which the bookcases and shelves were built by the fathers and the card catalogues and some of the decorations were arranged by the mothers, both working together with the teachers' library committee. Through such experiences as these the adults of the community learned how to work together on joint community enterprises and the children, of course, received the benefit of

the cooperative spirit by feeling that the community and the things that happened in it were important to the school.

Another practice of the same type was observed by the author in a small rural school system.[3] On the dry lands of one of the western states a community had a serious epidemic. The Board of Education decided to close school. Those who worked in the schools had to decide what to do to justify their time educationally. They had to remain on duty because the health authorities were not certain about when school would reopen.

The Superintendent and his staff decided to operate a correspondence school with the entire school system. Every morning they met in the Superintendent's home and spent the morning planning, writing out lesson-sheets for each grade, reviewing progress, addressing envelopes. In the afternoon they gave the postman four-hundred letters to distribute to the pupils. These contained their lesson-sheets and each contained a little personal note from the teacher.

They were all amazed to discover the unlimited resources for education in their community. Not a single textbook had been taken home during the quarantine and none of these teachers could fall back upon the old habits of assigning, hearing recitations, and testing. They had to use their ingenuity and make use of the materials that they knew existed in the farm homes of the consolidated school district.

But what an array of educational materials, experiences, and possibilities were discovered *once the community found that education could take place anywhere*. The Bible became a source book for poetry, composition, memorization, and dramatics. Mail-order catalogues became excellent textbooks in arithmetic and letter writing, and a source of cut-outs for steadying younger hands. The soil became a laboratory for science, the farm animals became a practical laboratory for art and biology, the kitchen and parlor became real sources for

[3] This observation was made during the early experience of the author as a teaching principal in a consolidated school district in Colorado.

applications of home economics. History became vital as children were required in their daily lesson-sheets to pick up stories and facts about the development of their neighborhood. Even the abstract of the farm-title became a source book of some interesting history.

How the entire staff worked as they came together each day and began to discover the community! How vigorously fathers, mothers, children all pitched in to do "school work" as if it were a great adventure! It was a mutual and cooperative educational program of an *entire community discovering itself*. It was a happy, exciting discovery of individual and community resources in which the people made the best educational uses of these resources in every way. They discovered that there are few experiences in the life of an entire community that do not contribute to growth and enrichment of life. It was a companionate discovery by children, fathers, mothers, and friends. Each discovery was a source of educational opportunity to both the growing youth and the maturing adult under the direction of the educational leaders, rich in content for the advancement of knowledge and truth.

This was creative leadership of adult education in which leadership was responsible for social invention that led to an improvement of the quality of living. It was accomplished through study and by planning broader use of all community resources. The fusion of resources of education at all levels gives reality to the idea that education is a continuous, life-long process.

Questions for discussion

1. Approximately two-thirds of the enrollment in junior colleges and technical institutes in the United States in 1949 were adults, carrying on informal, non-credit educational activities. What does this fact suggest about the practice of fusing resources of youth and adults?
2. In what other ways do resources and problems of educators of children and youth in your community offer unique opportunities for adult education?

Practice 3

Questionnaire Studies of Resources [4]

Many communities have used the practice of analyzing their resources by sending out questionnaires to institutions and agencies that are supposedly carrying on some kind of adult education. One of the most extensive surveys of this type was that carried on by the United States Office of Education in a study of adult education in public schools of the nation. While this was a national study and referred particularly to public schools, it could easily be adapted to explore many of the resources of any specific locality.

This questionnaire called for the following types of data:

1. Population of the area served; type of area; enrollment in adult education activities in a given year.
2. How the institution determines what education it will offer adults.
3. How the community is informed of new opportunities for adult learning.
4. Circumstances under which new adult education activities are started.
5. Methods of determining content.
6. Special segments or groups of the population served by the program.
7. How the program is administered.
8. Schedules of the program.
9. Types of program. (See Chapters Four, Five, and Six.)
10. Methods used to coordinate the program with those of other institutions in the community.
11. Statements of philosophy, objectives, and purposes.

[4] The author is indebted to Dr. Homer Kempfer, Specialist in Post High School and Adult Education of the Office of Education, Federal Security Agency, Washington, D. C., for the information included in this practice. The material from which this information was taken will be expanded and published by Dr. Kempfer in the near future.

12. Lists of courses offered and of those that were attempted but failed.

To these might be added, for local use, questions bringing out information on where classes or group meetings are held; descriptions of other adult education services, such as program service to existing groups, community development programs, and the like.

Questions for discussion

1. How could the data received from such a questionnaire be treated in relation to the essential experiences for maturing adulthood? (See Chapter Two.)
2. What are the limitations of the practice in discovering hidden or uncharted resources in the community?
3. What kind of breakdown under each of the twelve headings would you construct for your community?
4. The Appendix of this book contains a sample of a questionnaire used by numerous agencies in Buffalo, New York to describe their service. What changes would you make in it for your institution or organization?

Practice 4

Supplementing Periodic Comprehensive Surveys of Resources by Appointment of Professional Coordinators [5]

The somewhat extensive and comprehensive program of adult education observed in Schenectady, New York, in 1948 was not something that appeared suddenly. It had materialized through a slow growth during which the Board of Education and Superintendent of Schools had consciously worked toward a broad and comprehensive program in adult education. It began on a small scale, many years before, with a limited program of parent education. In 1932 the Adult Education Council of Schenectady assisted the Superintendent of Schools in

[5] The staff of the Adult Education Department of the Schenectady Public Schools gave the author the opportunity to make these observations in a visit to Schenectady in 1948.

making a city survey of adult education agencies and their services. This was followed by the appointment of an Executive Secretary of the Adult Education Council on a part-time basis, financed by the public schools. A Citizens Unity Committee of the War Council became associated with the schools in extending the community forum program, initiated during the WPA adult education program.

A Director of Parent Education was also appointed. In 1941 an additional area of adult education was introduced in the appointment of a Director of the Young Adult Program whose functions were to coordinate all of the activities of adult education in the young adult area and to work out ways to extend school services to young people who had left school before completion or who had graduated but were out of work. A few years later, state aid opened up new possibilities for the program and a full-time Director of Adult Education was appointed, coordinating all of the activities that had been developed to date, and adding to them the responsibility of promoting and developing civic education. The result was that in 1948 there was a full-time staff in the Schenectady Public School offices who specialized in parent education, in the education of the young adult, in civic education, and in the development of program services for other adult education activities in the community. The Community Service Representative of the Adult Division of the Public Schools carries on a program in the fields of radio, television, and leadership training.

The Citizens Unity Committee, continuing its interest and cooperation with the schools in the forum service after the war, became later the Citizens Council of Schenectady and now carries on, independently, a broad program of education and service in community development and acts as a clearing-house for adult education interests in the community. Special committees of citizens are organized from time to time for particular purposes, usually under the leadership of one of the members of this staff.

Questions for discussion

1. What duties would you assign to a coordinator of adult education to identify and improve the use of resources?
2. What advantages does this type of program have over the program which limits its activities to organization of *new* resources?

Practice 5

Visits to Institutions and Civic Groups

In many instances a survey of institutional resources obtained by simply interviewing the institutional leader does not give much more than a surface picture of the real potentialities. Some practices go further and leaders and member participants visit the institution, observing its adult education activities or studying other activities to form their own judgments of the functions, efficiency, effectiveness, and responsibility of the services performed.

In one city [6] the League of Women Voters encourages each new member to select one of the civic or public institutions of the city for special study. The League uses all its various governmental institutions, not solely for the purpose of adult "study," in the traditional sense, but as preparation for citizen action. In a letter following the author's visit with her, Mrs. Fisher wrote that the visits are ". . . not just for personal information, but to give comprehension, a sense of reality and first-hand knowledge to the citizen who has the final responsibility for how government is carried on. A "go-see," whether to a state legislature, a board of county commissioners, a city council, a school board, a prison, a court, or a state training school stirs the sense of responsibility." After the member has read all she can find about the institution and talked to other members, she begins a series of visits to it, attending its board

[6] This practice is prevalent in many local branches of the League of Women Voters, but I am especially indebted to Mrs. Walter T. Fisher of the Chicago League for her interview, which gave me the information leading to the account of this practice.

or administrative meetings when possible, following through the policy decisions with observations of implementation, tracing out the lines of activity and the program of the institution. Notes are kept and the member exchanges reactions with others who may have visited the same institution. Eventually an oral or written report is made, forming a part of the League's cumulative file of agencies, their policies, programs, problems, and activities. These files become a valuable index of community resources of civic and institutional facts and practices. In addition, of course, the members who participate in the study are well prepared for citizen action.

Questions for discussion

1. What is the difference between this practice and pressure-group activity that simply urges new responsibilities on a civic or public institution?
2. How could the League use this information as a basis for improving the use of existing adult education resources?

Practice 6

Establishing A Central Clearing House for Adult Education Services and Community Resources [7]

The Cincinnati Adult Education Council has evolved the following types of activities after several years of experimentation:

1. Agency referral in which people of the community are referred to proper agencies for meeting their particular need.
2. The coordination and clearing house function of supplying agencies with information about each other and about projects that are to be stimulated because they are needed in the community, and finding agencies to carry on new projects.
3. Assisting established agencies in the community to de-

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[7] The author is indebted to Mr. Robert Luke, who was Director of the Cincinnati Adult Education Council at the time of the former's visit in 1948, and to the members of the Council.

velop leadership for the projects and activities in which they are interested.

4. The function of publicizing in the community all the adult education services available to the citizens.

As illustrative of how the Council not only studies resources but is instrumental in coordinating them, the relationship of the Adult Education Council to the City Planning Commission might be cited. A member of the City Planning Commission of Cincinnati is on the Adult Education Council. The Adult Education Council determines the educational needs of the Commission through this membership representation, and finds specific groups in the community that can cooperate with the City Planning Commission in meeting these educational needs.

Another illustration was a program of the Council carried on in 1948 in developing agency participation in a city-wide program of education for family living. Here again the project itself was not to be carried on by the Adult Education Council. Rather, its service was to attempt to coordinate and inspire interest in such educational activities by other agencies and to inform the community of the activities these agencies were carrying on in home and family living. In other words, the general policy was to work through other organizations in the community and avoid supplanting any of these agencies in their activities.

Illustrative of the function of publicizing activities of adult education agencies, the Cincinnati Adult Education Council has published and distributed an excellent directory of adult education opportunities in metropolitan Cincinnati. It also publishes a directory of vocational facilities which is indexed so that the learner or the guiding agency can find information about any school: its tuition, its terms, qualifications for any course, and whether the course is offered in the day or the evening. The Council also has a program-planning handbook that lists and gives details of services of all major organizations and institutions in the area that offer program assistance.

Finally, it publishes a monthly periodical entitled *Live and Learn* which lists the significant events in adult education in the city, classified as to lectures, drama, music, and films.

Questions for discussion

1. Would institutional and agency representation on a Council assure a reporting and exchange of all adult education activities in a community?
2. What should be included in a good directory of community adult education activities? How can such information best be obtained?
3. Discuss the relationship of an adult education council to the appraisal of resources, using the criteria of the essential experiences discussed in Chapter Two.

TWELVE

Discovering New Needs

The leadership of adult education is at a critical testing point in its ability to discover and interpret new needs. Regardless of whether it is in schools, universities, libraries, civic groups, personnel management, workers' education or agricultural extension, the creative spark that gave the adult education program its origin is extinguished unless there is a continuing, ceaseless search by leaders for new meanings of the program in the life of the people in the community.

The creative leader of adult education, therefore, can never rest in the quiet assurance that he has *completed* his organization, has *established* his curriculum or *has* an adult education program. As new social problems, new technological advances, new political developments change the lives of the people, the creative adult leader must keep close to them, discover their needs as well as he can, and interpret them for adult education.

Four techniques focused on practice in determining new needs are discussed in this chapter. The first of these is the technique of discovering new needs by individual and group census. The practice of schools, extension courses, and other institutions, of forming individual- and group-study arrangements on the basis of individual requests has been discussed and illustrated in preceding chapters[1] and will not be extended here. However, there are other ways in which individuals and groups are interviewed and asked to state their personal or

[1] See Part Two.

group needs for adult education. As will be noted, these practices, at their best, do not stop at this point, but are followed by other techniques for stimulating people to think about the causes of the needs.

A second technique is that of making analytical studies of the community. There are many ways in which this can be done. Published sociological studies of community life, such as surveys of ethnic problems, problems of crime, poverty, housing, industry, and the like, are so well known that they have not been illustrated in the following practices. These are extremely valuable to any adult educator and should become a part of his kit of professional materials. However, where such studies *involve adults in the community*, or when an adult educator carries out observations of the community *for the purpose of arriving at educational interpretations*, they have particular value in discovering new adult education needs. Two practices of this nature are treated.

A third technique has been implied in the others but needs to be looked at separately because of its unique value in sound adult education. This is the technique of guided self-discovery of individuals or groups through involvement. The central idea in this technique is that as individuals or groups become involved in some adult study activity, no matter how expedient or ameliorative it may be, the sensitive, creative adult leader has a great opportunity to guide this recognized need into many new doors of learning. The result is often the discovery by the learner that behind what he first thought was his need is a still deeper, more fundamental need. His own discovery of the existence of this causal need is far more significant as a motivation for continued learning than any which is *discovered for him*.

Finally, the best means of discovering new needs are those in which leaders skillfully direct an interplay of all three of these techniques. This technique of fusion and interplay is superior in the sense that it is dynamic. All the practices used

here are related to civic improvement in urban areas, but if the reader will refer to Chapter Seven the same interplay of techniques may be noted in village and rural life.

Practice 7

Discovering Unmet Needs by Group Census or Group Interview

Group interviews and group discussions have been used successfully to get people to think about their needs for continued learning or the unmet needs of the schools, industry, or the community.

In school improvement

On several occasions the Metropolitan School Study Council of New York has used this technique successfully to develop adult interest in education for school improvement and has analyzed and reported the essential steps.[2]

The procedure moves more or less along the following lines:

1. An open meeting of adults who are interested in improving their schools is called by school officials, PTA, or by joint invitation of these and other groups.
2. This meeting is divided into two parts: (a) a preliminary general session in which school officials, teachers, and lay citizens give general orientation about the problems and potentialities of the schools; (b) the large group is divided into small groups of 15-20 people under the chairmanship of a group leader who has had a short training period.
3. In each small group, each person is asked to write on a card what he thinks are the most pressing needs of the school program.
4. Each person (or the group leader, if the participants pre-

[2] William R. Begg, *Techniques for Study Groups Concerned With Unmet Needs* (New York: Metropolitan School Study Council, Teachers College, Columbia University, 1947).

fer) then reads what he has written on the card. Since this involves every person, discussion then begins, based upon the comments and suggestions made.

5. After a discussion, each member of the group re-writes his statement of unmet needs on another card, and on the opposite side of the card he writes whatever ideas for meeting this need he has acquired during the discussion. This is his constructive contribution.
6. The cards are collected. Unmet needs and suggestions are classified and at a later date the people who made them are drawn into committees to work out the ideas more completely.
7. General conferences are held later to hear committee reports, to study progress, and replan the next steps.

In neighborhood block improvement

In some cities the Urban League arranges for neighborhood groups within blocks to meet in various homes and talk about things they might do to improve their community and their block. They use these meetings to inform the families in the block neighborhoods about the resources of the community, and to determine needs that require further study. The neighborhood may consist of from one to six blocks. They elect officers and have a special staff member from the Urban League who helps them to organize.

Definite and tangible results have been apparent from some of these meetings, such as the whitewashing of trees around a neighborhood, the improving of bus lines, housing developments and other interesting and significant improvements.

In an individual census leading to group interviews[3]

An entirely different kind of planning, but one based upon the same premise—that people can change their environment by

[3] The author is particularly indebted to Mr. Golden Darby, Supervisory Sociologist of the Institute of Juvenile Research in Chicago for his observations

self-help—is that of the Chicago Area Project. The Chicago police and welfare departments were concerned with juvenile delinquency. They called on the Institute of Juvenile Research to assist them. Through cooperation with the Illinois Department of Public Welfare, this same concern spread into neighborhood- and block-planning groups dealing with many needs other than juvenile delinquency. Of course, where community improvements are made, delinquency is reduced.

The key to the method of discovering new needs was "backyard visits" by the Institute workers to over 5,000 friends and neighbors. These resulted in later block and neighborhood meetings, discovery of neighborhood leaders, and development of self-help projects. Another key to its value was that the Institute workers were chosen from residents of particular neighborhoods. Because they worked in these neighborhoods, they took part in their every-day living, shared the problems, and were, therefore, respected citizens.

Important outcomes were: the discovery of a way in which people could practice democratic processes of group living at home, development of play centers, community garages, community centers, youth and young adult recreation and social outlets, and many other tangible developments.

Money to develop many of these projects had been raised by the people in the community through bazaars, entertainments, subscriptions, contributions, and many other ways.

Questions for discussion

1. While the initial phase of this technique is, in each practice, the individual or group census or interview, each moves forward into a practice of involvement of those interviewed. Discuss the particular nature of this involvement in further activity in each case.
2. What educational characteristics of these practices might distin-

on the Chicago Area Project. In addition, a much more detailed account of the Project appears in the following publication: South Side Chicago Committee, *Bright Shadows in Bronzetown* (The Committee, 3458 State St., Chicago, 1949).

guish them from pressure-group activities in which people are "convinced" that "something ought to be done?"

3. In what ways might these practices tend to help adults learn to face the consequences of their decisions?
4. In the Appendix of this book is a sample of a questionnaire called the *Citizen-Questionnaire*. It was used in a survey of the Buffalo Public Schools adult education program. It was presented to and responded to by adult citizens at various group meetings of service clubs, discussion groups, and the like in Buffalo. A brief statement by a member of the service staff about the purposes of the questionnaire was made before the questionnaire was distributed. Compare this individual study of needs with those in *Practice 7*.

Practice 8

Studying Operational Problems and Their Educational Implications

In family life [4]

Some of the best adult education programs have been started by teachers or principals of elementary or secondary schools who were so interested and concerned with the family life of their pupils that they evolved adult education practices in the interest of the elementary and secondary schools. Such was the case in the beginnings of the Denver Opportunity School which became the Emily Griffith Opportunity School.

Emily Griffith was an elementary teacher in the Twenty-fourth Street School in Denver in 1915. A part of her work as a teacher, she felt, was to see if she could do anything to help boys and girls maintain good health and thus be ready to learn what she had to teach them. She noticed that many of these children came into her classroom tired, or sick, or hungry, or ill-clothed, and that all of these things limited them in responding to the challenge of learning. It is a common practice today for teachers who notice these things to refer them to some special

[4] Many stories have been told of the early beginnings of the Opportunity School of Denver, but the author is convinced from many conversations with Miss Griffith that these early parent education efforts, dealing with practical problems of family management, were central in her monumental work in later years.

worker, or to some special agency. But Emily Griffith felt that it was *her* job because they were *her* pupils, and she wanted to know their problems.

She visited the homes of the children and began to find that there were many little things going on in the home that she could help the parents learn to do more properly. She might note, for example, in her visit to one home, that the family was on a small income and that the mother was not familiar with the city markets and ways in which she could spread this income over a larger number of needs. In this case she helped the mother learn about marketing and budgeting, thus improving life in that home. Or, she might note, in talking with a father, that he felt that if he could learn how to make out a better job report he might be advanced to a foreman's position in his shop. Miss Griffith would help the father in this learning task.

Out of this practice of teaching adults in their homes to meet their simple everyday needs, she conceived the idea of a school for helping parents improve themselves. She talked about it with the parents and others in the neighborhood, with influential people of the community who might help to support it, and finally with the Superintendent of Schools, Mr. Carlos M. Cole, who eventually gave her the use of an abandoned school building and four or five teachers to help her with her idea.

From these simple beginnings by an elementary school teacher interested in her children, grew the famous Denver Opportunity School which today is serving from 20,000 to 22,000 adults in the community annually. It maintains an excellent program of adult education, has a plant occupying three-quarters of a city block, a large full-time day staff and a larger evening staff of full- and part-time people, excellent administrative leadership, and splendid counseling services. Emily Griffith did not foresee the large and magnificent results of the seeds she scattered, but in her own way she worked effectively to solve the every-day operational problems of adults in the best possible way. She felt that meeting these needs was her job.

In international understanding [5]

In Cincinnati, Ohio, a survey was made by a national opinion poll to determine what people knew about the United Nations. It was discovered that probably 30 per cent of the people in the city had never even heard of the United Nations. Cincinnati looked upon this as a challenge and felt an obligation to carry out a city-wide program of adult education.

The point here is that in adult education it is relatively easy to discover new needs with which adult education can deal, but it is extremely difficult to interpret what these social, political, and economic needs mean in terms of an educational program. Much novel experimentation is necessary, and many of the problems are so baffling that the imagination of the entire community has to be applied to determine what the newly discovered needs mean in terms of educational process. Cincinnati, in this instance, began with the sense of community responsibility by saying, "There is something wrong with our total educational process when 30 per cent of the people have not even heard of the United Nations." In brief, the discovery of new needs begins with a sense of institutional and personal responsibility for the problems around them.

Cincinnati combined its educational agencies, newspapers, business groups, civic organizations, and church groups in a concentrated plan to educate the community over a period of six months in the minimum essentials of information about the United Nations. While follow-up studies have found little lasting effect of these efforts in mass understanding of the United Nations, the cooperating educational agencies have learned valuable lessons in discovery and interpretation of new needs that call for educational attention.

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[5] This practice has been reported in detail in newspapers and journals. However, the author was privileged to hear of it directly from many of the leaders of cooperating institutions in a meeting with the Cincinnati Council of Adult Education in 1947.

Questions for discussion

1. What are the differences between this technique and that of simply asking people what they would like to study?
2. Even if we recognize that adults can adequately analyze some of their operational problems, does it follow that they can interpret these problems in terms of what educational approach is best to meet the problem?
3. In what ways are adults involved in planning in this technique?

Practice 9

Guided Self-Discovery Through Involvement

In individual study plans [6]

Several years ago in Denver, Colorado, a man with snow-white hair, a healthy complexion, clear eyes, and a resonant voice, gave an address to a small graduating class from an adult high school. His subject was "How to Add Twenty Years of Good Living to Your Life." As he spoke, he stood erect, and his waistline was one that many a man thirty years his junior would envy.

The speaker was celebrating his eightieth birthday. His address was largely the story of his experiences over the past twenty years in applying a few simple rules of healthful living that everyone knew but few applied.

The important thing in his life at this moment was not what he had learned about healthful living, but the fact that he was making this speech, his first public address. He spoke with the faintest trace of a French accent and told his audience how he had been preparing for this speech for five years, learning to use the English language not only well enough to *get along*, which he had been able to do for over sixty years of American citizenship, but to use it artistically enough to make his listeners enjoy listening to him, and scientifically enough to be sure he was

[6] An observation made during the author's experience as Principal of the Emily Griffith Opportunity School of Denver, 1932-1940.

saying what he meant when he told people how to apply his simple rules of health.

He recalled his own outlook on life twenty years ago, when he thought he was through with living because he was through with his trade. As a barber in a large Chicago medical building, however, he had picked up some fundamental principles of healthful living from a prominent Chicago physician who was a regular daily customer. He began his retirement by learning to put these principles into practice. He had found them of such personal value that he decided to study means of expressing them to others. Thus began the series of studies that had occupied a great deal of his time during the years.

Beginning with the study of English grammar and pronunciation, he had undertaken to check his generalizations about healthful living with the best-known facts of physiology. Later, his part-time studies had led him into a study of psychology. Because he wanted to be sure that he was not at odds with correct medical practice, he spent many hours in the public library reading medical journals and books. Some of his learning tasks had been undertaken in classes of the local adult school, some he had organized and planned for himself. The studies had been intermittent with other activities of a full and useful life, but there was a plan of continuous inquiry running through them all, and each task he had undertaken was voluntarily selected. His plan was to learn to tell others his story of healthful living.

Through friendly conversations with a teacher of physiology, his plan had come to the attention of the director of the school. He had tested his ability to converse intelligently in English with individuals and small informal groups, but wanted a real test of his ability to speak before a public group. The teacher and the director proposed his name to the committee of the graduating class of the adult high school and, after hearing his story, the class waived their custom of hearing from one of their own members and invited the octogenarian to speak.

This was the first of many invitations he received to discuss the few simple rules that he had learned twenty years ago and had developed into a plan of continuous learning that had made his life more significant.

This was an instance of adult guided self-discovery of ways to improve the quality of living by continuous inquiry. Each learning-task was a part of a plan; each led to new fields of study, research, and experimentation. The function of the leaders in this case was not to discover needs *for* the learner; it was, rather, to discover the self-developed plan *of* the learner, and make clear to him both the learning opportunities and their location in the community, to enable him to carry on his continuous search.

In exploring needs through group-study [7]

In 1948 Pasadena City College, under its social and civic courses in the Extended Day program for adults, was offering labor education institutes, international forums, free public lectures on the geography and resources of California, and courses in supervision and training of governmental employees. There was a Tuesday evening forum series dealing with problems of international relations and sponsored by the Patrons Association of the Pasadena City College. A reasonable fee was charged for these forums. Less expensive fees were charged for simpler forums in such areas as the following: exploring in science; international relations; civic policy; problems in industrial relations.

Through the reactions of adults involved in these studies, needs became evident for further development of a community living program aimed toward the development of intellectual and social civic courses. Plans were being developed for an expansion in community living. A class in community planning

[7] The observations in the California schools were made during a tour of that state in 1948.

was being developed in cooperation with the City Planning Commission. It envisaged interpretion of phases of city planning. Program assistance has been rendered by the Extended Day Division to women's clubs, civic leagues, League of Women Voters, and the like.

In this case the community development form seemed to be growing out of needs revealed in individual- and group-study forms. A teacher or administrator who is continuously sensitive and responsive to the new needs revealed by the adults who participate, will, beginning with any educational form, eventually apply new forms of adult learning that give interplay to more of the essential experiences of maturing adulthood.

In the California public school adult education program several variations of group self-discovery of new needs were observed. Community needs were explored in one adult school in a "town meeting of the air." Citizens were invited to this town meeting to discuss over the air, informally, various subjects of current community interest. Many such discussions eventually gave rise to plans for the improvement of the community. A committee of local citizens helped plan the town meeting programs and there was wide informal participation in the meetings. The town meeting also dealt with problems of the world community dealing with UNESCO and the United Nations.

Another California adult school promoted community improvement by bringing in city officials and members of service clubs to dramatize potentialities in community life. The adult-school principal was a member of various civic and social groups in the community and took an active interest in their committees. This relationship produces many types of adult education of service to these organizations and reveals new needs to the participants themselves.

Some Los Angeles adult schools emphasized hobbies and planned hobby shows, fairs, and exhibits in which the community participated in the planning. As this shared planning

went on, the participants discovered new unmet needs and shortages in the program.

The adult trade schools and business schools of Los Angeles sponsored short-term institutes in traffic management in cooperation with the Los Angeles Transportation Club, Los Angeles Traffic Managers' Conference, Los Angeles Women's Traffic Club, the Harbor Transportation Club, and the insurance firms. As these institutes progressed, new problems of safety education, thrift, and civic improvement, which provided the basis for organization of new courses, were identified.

Questions for discussion

1. Discuss the differences between an adult study plan and taking a course. How can the teacher of an adult course, or the leader of any study group, guide the evolvement of a study plan by the participants?
2. Would you say that the evolvement of new educational forms from old ones has any bearing on your evaluation of an adult education program?
3. How is this technique related to the general problems of fragmentation and over-specialization in adult education?

Practice 10

Discovering Needs by Interplay of Techniques[8]

In Louisville, Kentucky; Omaha, Nebraska; and Philadelphia, Pennsylvania, the author observed adult study programs that combined all three of the techniques for studying needs.

Starting with a broad general concern for community self-

[8] Grateful acknowledgment is made to Kenneth P. Vinsel for the opportunity to study this program. Mr. Vinsel was Executive Director of the Louisville Area Development Association at the time of the author's visit there in 1948. In Omaha, during the same tour, the author met various officials and participants in the Omaha Civic Improvement Association who gave liberally of their time to describe this program. The author has kept in close touch with the Philadelphia development through his close friend and former colleague, Dr. C. L. Cushman, Associate Superintendent of the Philadelphia Public Schools. The latter worked tirelessly and effectively in relating public education to the development of a Philadelphia community.

improvement, or with the conviction that people of a neighborhood, city, or rural area must solve their own problems, many new needs have been discovered in the process of "talking it over."

In Louisville, Kentucky

The Louisville Area Development Association got under way when, as a result of the concern of the Editor of the *Louisville Courier Journal*, the Mayor, and the Chairman of the City-County Planning Commission, a meeting of some of the leading citizens was called to discuss problems of a rapidly growing population. They isolated some of the major problems: street improvement to relieve congested traffic, public building deterioration, housing, and hospitals. They decided that the people directly involved should be invited to take part in the initial thinking. As their areas of participation in thinking expanded, new needs were discovered and listed. Fifty organizations became participating members, each bringing with it some new needs for consideration. In addition to the membership groups, special neighborhood groups were called in to work with the association when plans affecting some particular neighborhood were being discussed. Their list of areas of study now includes: education, the fine arts, finance and taxation, housing, parks and recreation, public buildings, sewers and drainage, state fairs, streets and highways, research, transportation, and welfare.

Up to 1948 they had made studies and reports and recommendations on: (1) a union truck terminal; (2) county soil conservation; (3) a railroad terminal; (4) housing; (5) metropolitan sanitation and sewage; (6) hospitals. These were the "textbooks" for community education and the people were studying them.

In January, 1950, the Louisville Area Development Association, the Louisville Board of Trade, the Retail Merchants Association, and the Louisville Convention Bureau combined

to form the Louisville Chamber of Commerce. Thus the concern of a few citizens who believed in self-government and local responsibility extended into the continuous discovery of new needs. The technique of *group interview* was used in defining the problems to be studied. The technique of *analysis of operational problems* was used in the community surveys and the ensuing reports. The technique of *guided self-discovery through involvement* was used in bringing in membership groups and neighborhood groups to consider action.

In Omaha, Nebraska

An experience similar to that of the Louisville Development Association was studied by the author in a visit to this city in 1948. Here the projects were eventually brought together in a total plan in which the Omaha Civic Improvement Association submitted sixteen proposals to the people of the city. Twelve of them were approved, at a cost of approximately $12 million.

Here, too, the assets and liabilities of the City of Omaha were pointed out by a newspaperman—the Editor of the *Omaha World Herald*. A meeting of business and civic leaders was called and a few of the broad general needs were listed. The group was expanded to 168 citizens in all walks of life. New needs were isolated; study and research committees submitted reports; they were checked by expert consultants; new needs were discovered as they took these reports back to the service clubs, Parent-Teacher groups, labor organizations, and business groups. The planning committees revised their plans and submitted them to the voters. The result was the passage of twelve of the sixteen proposals and their inclusion in the laws of the city.

The plans were brought together in an attractive, illustrated book which is the basis of reference and adult education for city improvement for many adult groups studying the next steps.

In Philadelphia, Pennsylvania

Citizens of Philadelphia undertook a broad educational program on city improvement by methods similar to those of Louisville and Omaha. Many of the projects studied by the community are now under way. The citizens, through representatives in their churches, schools, clubs, and other groups, identified themselves with each other and formed a volunteer study group to study their city and evolve a plan for rebuilding it.

But they knew that no small group of people alone could rebuild a city. They knew that even from the very beginning of the planning stage there must be participation by *all* who felt as they did. So they first planned how to multiply the planners. They invited adults living in the city to join in the activity by planning the blocks or the residential areas in which they lived. They invited the children, their teachers, and their parents to plan their school neighborhood. They invited the clubs, the institutions and organizations to help. In fact, they invited all of the people who used the city and wanted a better one to become city planners, to get the facts, to put them together, and to use their imaginations. They provided ways in which each person interested could submit his ideas and help to visualize the city the people wanted.

Eventually they brought all of the plans together in a great exhibit, each one coordinated into a whole, each contribution acknowledged. Along with it, plans were suggested for the first steps in working out the long-range program and many of these suggestions had come from the people in their block studies, the schools, and their meeting places.

Hundreds of thousands of citizens came to see the great exhibit—to see the results of their learning-tasks included in the actual master plan, to see their dreams placed alongside the dreams of others.

That city is rebuilding today. It is rebuilding far more than streets, buildings, housing projects, and parks. It is rebuilding

the new American community through education that involves all the citizens in the planning of a community.

Questions for discussion

1. What similarities do you see in this practice and the process of creative adult leadership (Chapters Seven and Eight)?
2. Would you say that representative leaders from these cities who had the experiences described might tend to reflect the concerns of the people more adequately in state, national, and world parliaments because of the community experience? (See Chapter Ten.)

THIRTEEN

Designing Programs

The study of resources of adult education discussed in Chapter Eleven gives leaders of adult education an intimate working knowledge of the total structure of adult education in their community. It is the kind of knowledge the farmer gets as he examines the soil and the climate of a farm location to judge its potentialities and limitations, or the kind of information the architect gets as he looks over the building site, takes test borings of the sub-soil, and estimates the problems of traffic, landscaping, neighborhood, and cultural patterns. It is a community-wide study of available materials and media for adult education. From this the leaders get a composite view of all of the existing opportunities of adult education.

The study of educational needs of the adult population, on the other hand, gives the leader an insight into adult purposes and functions that can be served by adult education. To carry our parallel forward, the farmer considers the way his family will live from his production—the possible income, savings, improvements, leisure, and education that will need to be planned. The architect gives careful analysis to the owner's plans for the contemplated building.

How shall the resources function best for the adults of the community? This is the basic question in the mind of the leader of adult education as he examines needs. What do people want to learn? What do they need to learn that will help them attain their aspirations or solve their problems? How can adult educa-

tion become more functional in the lives of adults? The success of either of these techniques depends, to a great degree, upon how much the leader has involved other people in securing the facts. As we have seen, he is continuously expanding his own range of knowledge and ideas while, at the same time, he is sharing the experience with others. Widespread involvement in studies of needs and resources is essential for his own organizational staff, other institutional or organizational leaders, or individual citizens who are interested in participating as a part of their own growth as mature adults.

At this point, however, some technical competency must be applied to formally designing a program for each institution, organization, or group. Leaders from each of these must take the findings of resources and needs and each must project a tentative plan for his respective institution. Later these can be submitted to other adult leaders or participants for critical review and modification. But just as the farmer must plot his land, estimating a total design, showing how each parcel of land will function, or just as the architect prepares his preliminary drawings, so the leader of adult education must survey his own institution in relation to needs and resources of the community and design a program. In many instances adult leaders overlook this important step and proceed to implement a program before seeing what it is going to look like when it takes form, who it is going to affect and how it fits into the total community program.

The purpose of this chapter, therefore, will be to present some processes for designing adult education that have been worked out in institutional programs as a result of surveys. It would be ideal, of course, if many institutions and organizations of the community could plan and design programs simultaneously as is illustrated in *Practice 13*. This technique of designing gives cohesion and unity to the variety of institutional and organizational potentialities. But even where a single institution designs its own adult education program, it is possible to

do so within the framework of some kind of inter-institutional or inter-agency or inter-group understanding. Most of the practices that follow show techniques for designing public school adult education programs, but there are various ways illustrated of considering the school program in relation to other community factors. In *Practice 11* the design of adult education programs of the public schools of a great city was related to (a) the historical policy and tradition of free public education; (b) other administrative levels of the public schools; and, (c) the records of resources of other agencies available in the offices of the New York Adult Education Council.

In *Practice 12* the design of the program of public school adult education in a suburban area was related to the study of adult group-life resources and uses in the entire community.

In *Practice 13*, under public school initiative, several institutions and agencies undertook simultaneously to re-design their respective institutional or organizational plans of adult education.

In *Practice 14* the design of the program of adult education of the Puerto Rican public schools was related not only to the education of children and youth but also to a pattern of experiences that the designers believed was essential and significant for good living in the Puerto Rican culture.

While none of these designs are described in detail here, the process of surveying and developing the design is described step by step. The reason for limiting the illustrations to process of design rather than the design itself is that the process has implication for all institutional and organizational leadership, while the completed design would have meaning only for public school adult education leadership.

While the process of designing is a highly technical one, it will be seen that there are many opportunities at various stages for involving adults who are best equipped to help make non-technical decisions.

It will also be apparent that in reality, the study of resources

and needs often proceeds concurrently with the designing of programs. Thus the involvement of technical and non-technical people is interactive and complementary.

The use of the various formal surveys of adult education as illustrations of various processes of designing programs does not mean that formal surveys conducted by outside consultants is essential to carrying out the process. In fact, probably the best designing process of all those suggested is that described in *Practice 13*. For the most part, it was carried on by the leaders and citizens of Baltimore, with outside consultants drawn in only to appraise the process. There are other valuable surveys of adult education, which are not included here. Those that have been included, with the exception of the Baltimore Study, are surveys for which the author had taken a direct responsibility and could, as a result, make authoritative evaluations and comparisons of processes.

Practice 11

Designing Programs to Extend Use of Resources

The survey of adult education in the New York City Public Education study was conducted under the auspices of the Legislature of the State of New York in 1943-1944.[1]

The prevailing purpose of this survey was administrative and sought to determine how New York City Public Schools could strengthen offerings of adult education that already existed and extend opportunities to a large proportion of the adult population.

It was carried on almost entirely by one outside consultant, using the following techniques:

1. Study of the minutes of the Board of Education and the annual reports of the Superintendent of Schools, past and

[1] State of New York, *Report of the New York City Sub-Committee of the Joint Legislative Committee on the State Education System* (Albany: Legislative Document, 1944), No. 60, pp. 337-383.

present, and other records, to determine policy statements and administrative attitudes toward adult education. Administrative activities and policies related to adult education were reported, dating from 1661 with the establishment by the Dutch of free evening schools to teach reading and writing to apprentices, to present published or implied administrative policies, encouraging adult education for "all adults who wished to learn anything they wish to learn which is not otherwise available to them, at any time they wish to learn it." In brief, local and state policy and tradition were found to be encouraging to a broad, free program of adult education.

2 Interviews with administrative leaders to obtain descriptive accounts of their programs for the purpose of relating the existing ideas and plans of leaders to the policy ideal.
3. Writing memoranda of all interviews and having them checked by the administrator interviewed, for accuracy and omissions.
4. Visits to samplings of schools, classes, and activities of adult education in the city and interviews with front-line leaders, adult participants, and leaders of other agencies to (a) make observations of quality and potentialities of programs, types of facilities and personnel, (b) isolate prevailing problems that stood in the way of extended use of resources or improvement of quality of existing activities.
5. Recording notes that relate administrative interviews and observations of operational potentialities and problems to the policy objectives.
6. Rechecking literature, interviews, and observation notes by several return interviews and observations, where a question of interpretation existed.
7. Preparation of tentative report which was reviewed in

conference with other members of the survey staff to coordinate administrative and policy recommendations.

8. Writing final draft of the report on adult education prior to its editing by the survey staff in relation to the total survey report.

It will be seen that while this survey technique was largely a carefully prepared judgment of a single observer, it did attempt to involve many of those who might make future use of the report in the interviews and observations. In all of these cases the approach was first, to get the creative ideas of those involved, and then, in so far as possible, to express them through the survey report.

It is also evident that this technique is limited to a concern with the public school program and is only incidentally concerned with studying the adult education resources of agencies other than the public schools. Some cursory studies of other resources were made and reported under the title "Use of Community Resources in Adult Education,"[2] and specific recommendations were made to extend the public school's concern with the reported 1007 agencies of the city offering some kind of adult education services. But the survey was generally confined to public school activities alone.

Finally, it will be noted that the outlines of the resulting design of the survey were chiefly: (1) extension of opportunities for adult study through expansion of centers; evening adult elementary, secondary, and vocational schools; neighborhood adult schools; daytime classes; and community centers; (2) improvement of quality, through improvement of personnel standards, administrative organization, and increased financial appropriations for adult education.

However, the recommendation for various types of adult schools did suggest a design related to elements of essential adult experiences. Recommendations for the adult evening

[2] *Ibid.*, pp. 358-360.

elementary schools were directed toward improving the experience of close fellowship in such statements as "the smaller adult schools should be warm, vibrant and individualistic expressions of neighborhood culture,"[3] and that they should "be encouraged and implemented to expand in the fields of home and family life, consumer education and safety education" and "in the use of community resources."[4]

Similarly, the evening high schools were urged to improve the quality of adult learning experiences in self-government and the search for truths and beauty in "social and civic education and literature, science and history on a non-credit and intermediate adult basis."

Similar recommendations were made for relating the curriculum subject matter and adult learning activities to the experience of occupational achievement in a guidance and counseling program for adults and in basing vocational adult education on findings of occupational research and recommendations of an occupational education council.

In summary, while this technique of designing programs will, perhaps, set forth some valuable suggestions for relating resources to needs, it is clear that these studies are not comprehensive enough either in respect to study of needs or of resources. Administrative organization, finance, personnel administration, and other questions of structure and form are questions that should be determined *by function,* and the clear outlines of how adult education should function in adult experience in New York City are not drawn in this design.

Questions for discussion

1. This technique for designing programs was intended partly to study administrative problems and policies. Could the same purpose be achieved ultimately by studying the ways in which the New York City program met the criteria of the essential experiences?

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[3] *Ibid.,* p. 362.
[4] *Ibid.,* p. 369.

2. Divide your group into two teams and make a comparative study of this technique with the technique designing programs suggested in *Practice 12* or *Practice 13*. Select areas that are somewhat similar for the comparison, and in which the comparative studies can be done in a reasonable length of time. The survey in *Practice 11* took approximately 300 man-hours, exclusive of the writing and editing of reports.

Practice 12

Designing Adult Education by Relating the Program of Suburban Public Schools to Adult-Group Associations

The study of adult education in Montclair, New Jersey was also a part of a survey of public education; but it went a step farther than the New York City survey toward studying the total adult group-association resources of the community in relation to adult experiences for maturing.[5]

It recognized at the outset that metropolitan suburban life was, *per se*, a search for neighborhood, for community expression, and for participation in self-government. It based its recommendations on the principle that no public school program alone was adequate to meet all needs for adult learning and that the public schools should become a service agency for existing group resources as well as a program-organizing agency. These recommendations and observations were results of the conviction of the survey staff: "There is every reason to believe that the people are fairly well united in this one respect: they want to keep Montclair a *community*." [6] The recommendations also recognized the fact that population changes, ethnic problems, and the changing character of relations with the Metropolitan New York region are tending to threaten this concept.

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[5] The Institute of Field Studies, Teachers College, Columbia University, *The Report of the Survey of the Public Schools of Montclair, New Jersey* (New York: The Institute, 1948), pp. 313-341.

[6] *Ibid.*, p. 314.

The techniques for carrying on the survey were similar in some respects to the New York City study. The study was a part of a larger study of public education, but in this case was initiated and invited by the Board of Education. It also was carried on mainly by an outside consultant, but the citizens of the community, the school authorities, and the staff were willing and eager to participate whenever they were needed.

There were some distinct differences, however, in the technique of this survey. Briefly, they were:

1. The first step in the survey was to make as complete a study as possible of all organized adult group associations that seemed to have any educational potential. Part of this step was made easier as a result of the fact that the Town Development Board, a civic planning association, had made card files of many groups, including in these files their officers, their purposes, their membership, and other data. These were analyzed and statistical calculations were made of the number of groups and the number of adults belonging, and estimates were made of the percentage of the adult population who participated in any organized form of group life.
2. These groups were roughly classified as to purpose and nature of activities. This gave some idea of the areas of experience that were available to adults who participated in the use of the community group resources. In brief, 85 of the 100 groups studied were for the purpose of meeting personal objectives and of that number 68 were recreational. Thus, it was immediately apparent that adult growth through group life was heavily overbalanced with the experience of search for beauty and pleasure by individual members. However, there were 21 civic-developmental groups, indicating that the experience of self-government was a fairly strong factor in adult group activities.

3. The limitations of these groups for citizens were studied from the information supplied in the files of the Town Development Board, to determine what opportunities adults had to use them.
4. Finally, through a sample study of parents of school children an attempt was made to determine what proportion and segments of the adult population used these group associations. The results were helpful in knowing whether the adults of the community needed any other forms of adult education or whether the public schools could devote their energies largely to providing educational services to adult groups who wanted them. Since it was found that only an estimated 50 per cent of the adult population had any association whatever with group life (which the people recognized as "groups" of the community), it was considered advisable to take the next step.
5. The planned adult learning-situations were studied in the public schools, the public library, the museums, the nearby Montclair Teachers College, the Town Development Board, and 12 local Parent-Teacher Associations. The technique for studying these was very much the same as that used in studying public schools in *Practice 11.*
6. Of the seven recommendations made, only one specifically dealt with administrative organizations and personnel supervision. The remaining six were concerned chiefly with school initiative and leadership coordinating and extending the use of existing resources to deepen the quality of adult experiences for maturing. Extension of opportunities for the experiences of *close fellowship* and *self-government* were suggested in the recommendations for enrichment of opportunities for natural and neighborhood group associations. Improvement of the quality of the experience of *occupational achievement* was recom-

mended in certain provisions for young adult education focused upon counseling service and an ultimate community college program. The experience of *understanding* was considered in recommendations relating to the programs of the adult school and the public library. In brief, the technique moved somewhat closer to the approach of the use of total community resources in relation to the essential experiences for maturing adulthood. Its major weakness was again in the fact that it was a survey made primarily by a single outside consultant, even though there were many significant contributions of institutional and agency representatives of schools, libraries, museums, colleges, clubs, government agencies, and individual citizens.

One feature of the technique that should be added, however, is that many groups and agencies gave serious follow-up study to the report and used it as a basis for further adult study.

Questions for discussion

1. Does the study of group life such as discussed here have any practical bearing on community development?
2. Is such a study the same as a survey of institutional and agency resources in adult education? How could it have been made if there had not been the preliminary study of the Town Development Board?
3. Are there probabilities that there are other groups in the community of a less formalized or structured nature? How could they be traced and what would be the value of such knowledge for the leaders of adult education?
4. Ask members of your discussion group to volunteer to interview ten people in their neighborhood to find out how many and what kind of adult groups they belong to and in which they actively participate. Be sure to get information on groups that are autonomous as well as those that have names, officers, and organizational status. Look over these findings and discuss the implications of these adult groups for a design of adult education for your institution or group. (See Chapter Six.)

Practice 13

Simultaneous Institutional Designing

Both of the preceding practices of designing programs have been carried on primarily by an outside consultant looking at the functions of a specific institution. While it is true that *Practice 12* suggests a way of making such studies more significant by relating the function of the public schools to other resources, the procedure and findings are such that only one institution might make any serious attempt toward modification and improvement of its program, and then only as those responsible for the program see values in the recommendations of the consultant. The adults of the community, however, move toward growth in the essential experiences through many institutions, agencies, and group associations, and their opportunities to do so are much better if the leaders of several institutions and groups are engaged in wholesome, cooperative, and continuing designing of programs.

One of the most comprehensive studies of this kind was initiated in the Baltimore City Public Schools in 1947 and has continued from that time until the present writing in a carefully planned program of follow-up conferences, committee studies, and reports.

The techniques employed and the original outcomes of the study have been reported in detail elsewhere [7] and will be reviewed only briefly here.

The study was initiated as a pilot study by the Baltimore City Public Schools in cooperation with Region II of the National Education Association's Department of Adult Education. The annual conference planning committee of the Department wanted to find some community to conduct such a study for use as a basis for the forthcoming conference program

[7] Baltimore Bulletin of Education, *Evaluation of Adult Education*, Vol. XXV, No. 4-6, January-March, 1948. Baltimore, Maryland Public Schools.

of the annual Regional meeting. This conference planning group, impressed by the Lincoln, Nebraska cooperative study,[8] decided that a similar or modified study of this nature, carried on preliminary to the annual conference of the Region, could become the focus of the Regional conference.

To the community that would accept the invitation to carry on a cooperative process of designing its adult education programs, the Regional leaders offered, in return, the assurance that they would solicit the observation and reaction of many outstanding national leaders in the field, who would come together in the community conducting the study, to observe it and evaluate the techniques and outcomes of the study. This procedure would bring together the cross-fertilization of ideas from leaders within a community and outside leaders, focused upon a single idea: the cooperative designing of the adult education program in a specific area at a particular time.

Baltimore was invited to make the study. The Director of Adult Education of the Baltimore City Public Schools, Mr. Thomas Van Sant, conveyed the invitation to his staff. They accepted the challenge heartily, but felt that such a study would be far more meaningful if it was carried on by cooperative planning among many institutions and agencies. The invitation was extended to professional leaders of other adult education organizations and was enthusiastically accepted and the study was planned and set in motion.

For a period of approximately six months these organizations made progress in the following steps:

1. Agreements on working definitions of "education," "adult education," and a philosophy of adult education in the community.

2. The formulation of 19 local area committees (such as Library Services, Recreational Programs, and College and

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[8] Clyde M. Hill and S. M. Brownell, Directors of the Study, *A Cooperative Study of the Public Schools of Lincoln, Nebraska* (Lincoln, Nebraska: Board of Education of the School District of Lincoln, Nebraska, 1947), pp. 827-861.

University Extensions) paralleled by nineteen similar committees of the Regional and national leaders in these areas of specialization.

3. Development of a work program for each committee including: (a) survey of local program in each area of specialization; (b) study of Baltimore's needs for such a program; (c) study of interest and participation of Baltimore adults; (d) study of plans and projects for expansion of programs in each area of specialization; (e) development of a report of findings under criteria previously agreed upon. These criteria dealt with physical facilities, materials, personnel, methods, organization, administration, objectives, purpose, public relations, and human relations in planning.

4. Continuous interchange of progress and problems was carried out under the direction of a Central Planning Committee. This conference interchange itself was an educational procedure of great value for the participants, giving momentum and clarification to new ideas. The process of generation and regeneration [9] was at work even as the group was coming together in the *focus of ideas.*

5. Reports were prepared for the Regional conference meeting. Over 300 people from Baltimore and other parts of the country met in a three-day work-survey conference to hear these reports, visit and observe the various activities at work, meet with the committees of the areas of specializations, and evaluate the entire study to date.

6. Follow-up studies and improvements have been made since that time. Most of the local committees have continued to function. The regional and national leaders who participated in the Work-Survey Conference have been informed of progress and have continued to advise with and learn from the Baltimore groups.

In general, the reports of the nineteen areas of specialization

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[9] See Chapter Eight.

at the Work-Survey Conference gave findings and recommendations that dealt with two broad types of problems in their institutions: (1) administrative [as indicated in 3 (e) above] and (2) the concern of the leaders that their services reach a large number of people who are not fully aware of the resources. There was a deep concern among all the agencies for developing ways and means of making their services more accessible to the adults, their values more popularly understood, and their relationships to the offerings of other institutions more clear.

The reports go far beyond anything that could come out of an occasional visit or observation by an outside consultant. There are few, if any, reports, directories, or guides to the resources of a community's adult education opportunities which are as complete and detailed as the reports of these groups.[10]

The emphasis upon the cooperative approach and upon the clarification of resources tended correspondingly to de-emphasize the relationship of these resources to the essential experiences for maturing adulthood. Plans toward this objective are, however, part of the continuing development of the study.

At any rate, there is no question that the Baltimore community program of adult education can be, as a result of this practice, better articulated, interpreted, and co-ordinated for the benefit of the adults of the community. Adult counseling on resources can become intelligent and specific. Unique institutional functions in a total program can be planned with more clarity and statesmanship.

Questions for discussion

1. How could a group of communities in a contiguous region make a profitable adaptation of this process of designing programs by carrying on a series of local studies as the focus of a regional work-study conference in adult education?
2. How could the criteria for the reports of the nineteen sub-committees have been planned to reflect a relationship to the essential

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[10] *Op. cit.*, Baltimore Bulletin of Education.

experiences for maturing adulthood? What additional data from each area of specialization might have been needed to do this?

3. Identify steps in the procedure with as many of the five steps in the process of creative leadership as you can. (See Chapter Nine.)

Practice 14

Designing a Program to Improve Total Regional Culture

One of the most extensive efforts to study adult education resources in relation to criteria of adult experience was that made in connection with the survey of public education in Puerto Rico.[11] This was a study of the public educational program of Puerto Rico, planned at the outset to be a cooperative study by the leaders of public school systems and other Puerto Rican institutions and the Institute of Field Studies of Teachers College, Columbia University. Furthermore, it was intended that there should be continuing cooperative study after the report of findings and recommendations was completed. Since the publication of the report, there have been several carefully planned workshops dealing with the interpretation, revision and implementation of the findings, both on an island-wide level and in various regions of the island. Plans are in progress to continue these studies to involve all teachers, many representatives of other agencies, and individual citizens at local and insular levels. Subsequent to the publication of the report, periodic visits to Puerto Rico were made by members of the survey staff and others from the faculty of Teachers College, to conduct and participate in institutes, educational conferences, and planning meetings.

A second feature of this design, not previously noted in other

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[11] Institute of Field Studies, Teachers College, Columbia University, *Public Education and the Future of Puerto Rico* (New York: Bureau of Publications, Teachers College, Columbia University, 1950). The sections of this report dealing specifically with adult education are pp. 110-115; 154-163; 189-194; 215-225; 268-275; 298-303; 324-332; 387-405. Also, Chapter XIV, "Organization of the Community for Its Own Improvement," is primarily concerned with education for community development.

practices, was that the resources for learning in Puerto Rico were studied in relation to six areas of living and were recorded in terms of *experiences*. Experiences of learners—children, youth, and adults—were observed in the field by a staff of sixteen skilled observers and collated under the following areas: *health, economic efficiency, creative and aesthetic living, social effectiveness, communication and problem solving,* and *developing values*. These areas of living correspond roughly to the experiences essential to maturing adulthood [12] with some variation of terminology and concept. The important step in this survey procedure, however, is that the focus of observation was upon the quality and extent of experiences the learner was having that would "contribute to the improvement of personal and social living" and "meet the peculiar needs and problems of the culture." Considerations of organizational form and structure, program finance, buildings, personnel, materials, and equipment were to stem out of the quality of the learning experience considered desirable to meet these aims, as has been directly quoted. In brief, form of education was to follow function.

The third feature of this study was necessary if the functional objectives were to be attained. The educational survey was joined with a sociological and economic study, or, at least, with the *idea* of the survey being conducted to take full advantage of all previous studies of social and economic conditions. Thus, resources were studied not only from the standpoint of institutions of education but from the point of view of the forces in Puerto Rican life that affect the institutions. This included considerations of "The Socio-Economic Potential of Puerto Rico," a study of Puerto Rican values and attitudes with which education must deal and numerous observations of community life, political institutions, and other factors affecting growth of personality.

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[12] See Chapter Two.

In brief, a large-scale study was made in which needs and resources were observed co-terminously, with the design of the essential experiences of living as the focal point.

The methods used included holding numerous planning conferences involving leaders of the Puerto Rican Department of Education, the Teachers College Institute of Field Studies, members of the survey staff, and others, in which both outside and inside leaders achieved a *focus of ideas*.[13] Some examples follow:

1. Staff observers were taken on numerous extended observation tours by members of the Puerto Rico Department of Education. The host-guides acted as interpreters and introduced the staff members to Puerto Rican educators, citizens, and students. They were also extremely helpful in giving the staff observers assistance in understanding the culture of the island, the way the people lived, their ambitions, customs, attitudes, and problems. The long, friendly talks between the staff-observers and host-guides while driving from town to town began to bring them into the area of the second step necessary in the process of creative leadership, namely, that "two must meet on equal terms."[14]

   These observations were made in school rooms, town meetings, shops and factories, on farms, in homes, and at celebrations and festivals. As far as possible, staff-observers lived in the communities and studied resources and needs. Interviews were held with teachers, children, parents, adult learning groups, employers, government officials, townspeople, and farmers. These interviews were supplemented by reading the local newspapers, national literature, published documents, and reports and sifting from them material pertinent to the survey ob-

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[13] See Chapter Eight.
[14] See Chapter Eight.

jectives. The survey staff met frequently to exchange, evaluate, and interpret these data and observations.

2. Various members of the staff were selected, because of their experience in the education of children, of youth or of adults, to prepare notes for each age level under each of the six experiences. These notes were chiefly in the form of illustrative practices. Together with the practices, data relating to the experiences in the published reports, census and other records were assembled. Separate studies were made of buildings, personnel, inservice training, the language problem, and other areas. These were continuously articulated with the studies of experiences.
3. Rough drafts of the reports from each of the age levels for each area of living were drawn up and collated by the staff members responsible. For example, in the area of education for improving health, one person was made responsible for collating the reports for this area of living from the specialists in childhood education, youth education, and adult education, respectively. A similar process of collating reports was used in each of the following areas: economic efficiency, social efficiency, creative and aesthetic living, communications and problem solving, and developing values.
4. In staff meetings each report was read and criticized, revisions were recommended, and new observations added. Completed drafts of each report were collated by the director of the survey and edited.
5. Before a final draft was made, the salient features of findings were sifted, briefed, and mimeographed. Several members of the staff returned to Puerto Rico and reviewed these tentative findings with members of the Puerto Rico Department of Education. This was followed by a tour of the island during which five regional meetings of one day each were held with teachers and school

officials, in which they participated in criticism, review, and revision of the tentative findings.

6. The report was rewritten and published and copies made available to teachers, parents, and other citizens of the entire island.
7. Summer workshops for teachers, members of the Department of Education, and the faculties of the University of Puerto Rico were held in the summer of 1950 to consider evaluations of the report and its implementations for action.
8. Plans were made to continue local and regional conferences and workshops were designed to develop completely revised plans and recommendations.

In brief, the first phase of a continuing long-range design of education in Puerto Rico was the cooperative survey and report described above. The third step in the process of creative leadership,[15] that of *deployment of leadership*, was under way, and the door was opened for *generation and regeneration* of new ideas.

Questions for discussion

1. How does this process of designing programs differ from that described in *Practice 13*?
2. While this plan is applied to a large semi-rural region of 3,000,000 people, what modifications might be made to apply to a small suburban community? A single industrial city?
3. Sketch the broad outlines of the remaining steps of the "process of creative leadership" (in Chapter 9) in the Puerto Rican Study.

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[15] See Chapter Nine.

FOURTEEN

Implementing Programs

It is common practice among adult educators to move from appraisal of needs and resources to a concern with some structural approach such as *organizing programs* or *community councils.* If we bear in mind that the function of the creative leader is to expand the areas of experience essential to maturing, we realize that the organization of programs is only *one* way to approach the problem.

Even the potentialities for expanding the essential experiences within the framework of organized programs have not been thoroughly explored, as suggested in *Practice 15,* which deals with relating needs and resources by personal guidance. In *Practice 16* the extension of a highly specialized type of education for expanding the areas of essential experiences through program organization is illustrated. In *Practice 17* the technique of what is sometimes called "program service" is applied to workers' education. *Practice 18* explains the extension of the essential experiences by the relationship of needs and resources in community development through a church-led adult education project.

All of these can be easily applied to types of institutional leadership other than those involved in the particular practice. The questions for discussion following each practice will be helpful in making broader generalizations.

In brief, there are at least four ways in which a program can be activated and set in motion, providing that a good preparatory job has been done in discovering and appraising

needs in relation to resources, as suggested in the three preceding chapters. These four general methods of program activation are: (1) personal counseling in such a way that the learner coordinates needs and resources for himself; (2) organizing programs with a broadened range of essential experiences opening continuously to the learner; (3) serving any accessible groups of adults with educational service; and (4) adult education through community development. Each of these will be illustrated.

Practice 15

Relating Needs and Resources through Personal Guidance[1]

Mary Fenton Miller was the Assistant Principal of the Emily Griffith Opportunity School of Denver for twenty-seven years. She cultivated the experience of occupational achievement by lending a touch of the creative to every task she undertook. Each task gave her a sense of having restored something to order and beauty, corrected an error, or overcome an obstacle.

Knowing that even the routine was important to someone, she did it with as much meaningfulness as she did some of the larger administrative tasks. It was just as important to her that a man have a screw driver to begin his learning adventure in the auto-mechanic class as it was that a student in the art class have an easel and brushes, or a member of a book discussion group have access to a good library. All learning tasks were important to the learner as links in a possible chain of adult experiences in maturing. If a person wanted to take part in a discussion of public affairs she considered it her business either to find an existing discussion group or to create one. If another felt that he needed to learn how to polish silver better, this became a link that she felt it was her responsibility to satisfy. In such cases it was her belief, born of long experience,

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[1] A brief sketch drawn from close personal acquaintance from 1932-1943, during the first seven years of which we were colleagues in the Emily Griffith Opportunity School of Denver.

that any such small learning task might open the door to a whole series of learning tasks that were steps toward maturity.

By giving her attention to these details of learning she became an intimate counselor to those whom she had helped to get started. Later on, she was always available to the learner for talks about his progress or problems. Almost invariably in these voluntary follow-up conversations, one learning experience led to another—sometimes one of an entirely different sort. Because she was a lover of art and music and an alert student of public affairs, she often helped those interested in mechanical hobbies to move on to an interest in a public affairs discussion group, a visit to an art museum, or membership in a choir or music course. Because she had developed a deep sense of respect for a search for religious meanings in her own behavior, she helped hundreds of people who were strangers in the crowd to find their way to church associations of their choice—Jewish, Catholic, Protestant, Mohammedan, or Buddhist. Because she knew the value of good books, she was instrumental in developing a small library for the school and in securing an experienced librarian. With the aid of these resources she guided many men and women who came to learn a trade or a skill into the company of good books and of others who liked good books. She accepted every learning step that people took as an indication that they might want to take another. The Opportunity School was a free public adult school with no sequential curriculum, but Mary Miller started hundreds of Denver citizens on the road to a significant self-planned sequence of learning.

She could so guide them because she was able to relate her own experiences of occupational achievement to her search for beauty and truths, to her own disciplines and responsibilities for self-government, and to her pleasure in close fellowship and her wholesome use of intermittent solitude. She guided people toward a continuous inquiry into new meanings in life.

One man came to her desk one day to complain bitterly of

mistreatment at work by foreigners who were taking jobs from "Americans." To this man "foreigners" meant skilled artisans of foreign birth who were now accepted, naturalized American citizens. The man's own father and mother were of foreign birth, but he thought this was different. Mrs. Miller recognized that what was really hurting the pride of the man at her desk was the fact that he could not compete in the craftsmanship of his trade with some men who had served a long apprenticeship in "the old country."

Her first task was to interest him in studying to improve his competence in his own occupation. She did this and, gradually, as his sense of confidence increased, she chatted with him about other things when he stopped at her desk. He brought his wife and three-year-old son to see her one day. She discovered that both husband and wife liked to sing but, since their baby had come, they could not sing around the house. They had met in a church but, since their marriage, they had drifted away from church attendance. She called the choir leader of a nearby church of their denomination and suggested he get in touch with them. They were soon attending church again and singing in the choir.

One day the man brought Mrs. Miller a post card from one of his relatives in a foreign country and asked her to translate it for him. She had it translated by one of the students. It told the man that his relatives would like to visit him. As he heard this, she watched his face closely to see whether his old prejudices about foreigners would return. Instead, his face brightened with interest and excitement. "Do you know of a good book about their country?" he asked. "I should know something about their country if they're going to visit me."

Of course she knew of a good book. More than that, she had visited his father's country and knew something about it. They discussed the books that he and his wife might read, and when his relatives arrived the man not only showed them his own

country, but delighted them with his knowledge and understanding of theirs. As a climax to their relatives' visit to the United States, Mrs. Miller was invited to a party at their home. Many of the invited guests were people whom the student would formerly have rejected as "foreigners."

This is one of many stories of the interplay of values that Mary Miller was equipped to guide into proper balance, first, because she had a great sense of balance in her own values and second, because in this case she could see the relationships between occupational achievement and competency and the cultivation of beauty, tolerance, and good will. As the man became skillful enough in his occupation to stand on his competency rather than special privilege, he became less afraid of "foreigners." As he progressed in his work he became ready to enjoy new ways of expressing the cultivation of his interest in the beauty of music. In effect, he used the vocational shop, the library, his home, and his community; he developed his skills and competencies; and he participated in book discussion activities and international understanding.

To Mary Fenton Miller the art of creative leadership of adult education was not limited simply to multiplying the classes and enrollments of this great public adult school. It was, rather, the use of all of the community resources to guide human hunger for many essential experiences into related channels of self-expression.

Questions for discussion

1. What might be some contrasting practices of adult education with highly specialized viewpoints useful in dealing with the man who complained of "foreigners"?
2. Can you cite cases in which you or other leaders of adult education have designed activities for the experience of occupational achievement, only to find that they opened the door to continued learning in one of the other essential experiences?
3. Is the objective of balancing experiences being consciously studied in your community? Can it be attained when it is not consciously studied by the leaders of adult education in a community?

Practice 16

Relating Needs and Resources by Program Organization Practices [2]

The management of some of our large industrial corporations believe that an employee is not a part-time citizen, but that good citizenship is expressed at work as well as off duty. They also believe that education is a means of nurturing the qualities of free men and that not only specialized study, but also broad, general study is important to such growth.

At some plants, for example, there are large, able, and vigorous educational staffs working on broad programs of education. They begin with the frank admission that competency in industry is a fact and that increased competency will probably develop with new sources of power. They have therefore developed a great educational program for every type of specialist—from the beginning operator, who is trained for his job by managers, to the customer, who is taught the many and varied new uses he can make of the companies' products.

For improving employees in their field of work, there are, generally, three large divisions of education: (1) shop education, including courses such as blue-print reading, shop mathematics, salesmanship; (2) technical education, including electricity, engineering electronics, engineering forms, fundamentals of radio, production illustration, merchandising, and the like; (3) business education, including industrial organizing, secretarial practice, shorthand, and typewriting. No employee need worry about whether he will be ready to hold a better job in these plants, nor about whether he can learn to do the immediate job any better.

[2] *Practice 16* is drawn from observations of the education of workers by industrial management in several large corporations which have extended their educational opportunities beyond training for specific skills and techniques to general adult education. Some of those that were observed are: International Business Machines Corporation, International Harvester Company, Monsanto Chemical Company, Socony Vacuum Company, Western Electric Company, Ford Motor Company, and the Standard Oil Company of New Jersey.

However, industrial educators do not stop with the idea that skill is enough; they believe that they can help men and women discover meaningful relationships of their skills to the total industrial process by arranging job assignments in a "longer sequence of operations." [3] They begin with the idea that they must find methods of developing job enlargement, even with highly specialized workers. Managers are taught how to encourage job enlargement; it is a fundamental phase of production and promotion policy. Novel experiments are conducted; their effects filter through the entire educational policy of the plant. One illustration of job enlargement education is the effort made to provide opportunity for the workers as well as the customers to operate the complicated product, see how it works, and learn what part their specialization played in manufacturing it. Classes are carried on regularly to familiarize employees with the products of the corporation and the part each specialization played in producing them. Another example is the instruction to managers about familiarizing employees with their own machines as well as with those on either side of them, so that, in a small way, meaningful relationships are established.

Playing a major role in the job-satisfaction of the worker in some corporations is the program of general education and recreation. This free off-duty education includes excellently planned instructional opportunity to study current affairs, effective speaking and writing, psychology, foreign languages, ethics —anything the workers want. It includes the encouragement of the workers and their training for parts in community affairs in their town and neighborhood. It includes study clubs in which employees participate in forums engaging outstanding authorities on social and economic problems.

How successful is this program of education in overcoming

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[3] Dwane Orton, Director of Education, *The Human Side of Supervision.* (New York: The International Business Machines Corporation.) A Reprint of an address delivered to the 15th Mid-Year Meeting of the API Division of Refinery.

the evils of specialization? One could point to the favorable statistics of small labor turnover, reduction of absenteeism, co-operative relationships between management and labor. These are impressive, but the company educators do not use them as their measuring stick. They say: "Talk to the people who have used our educational program and see what they think about their jobs." I wanted to find a man who had started at the bottom in one of these companies and had used the program continuously. The following sketch is the actual history of a man who now holds a good position on the educational staff of one corporation. We will call him "Joe."

Joe entered the employment of the corporation twelve years ago as an office boy. He held successive jobs of various types. All of them required hard work, but he received reasonable pay and had good working conditions. He was seldom on a job where the foreman had more than twenty-five or thirty under him, so he felt free to ask questions and learn. The manager himself was attending company classes in personnel management. He informed Joe of health, accident, and hospitalization policies of the company and took him to the employee's Country Club, where they had a swim in the pool and bowled. Joe soon became an active, participating member of the club. Looking back on the college education he had missed, Joe also made good use of the Club Library.

The manager also told Joe of the adult education program. Joe investigated and found a free, well-staffed, excellently housed school that supplied books and operated day and night, for each shift. Missing college wasn't so bad when he could make progress in this way. First, he wanted to be ready for a better job when it appeared. Shop mathematics, the slide rule, blue print reading—these would prepare him for production jobs. Opportunities came. Joe was ready. He took a course dealing with the use of the company's product and realized the product's part in commerce and industry. He soon became

more interested in his company, his job, and its function in society.

As he began to get along with his job, he decided to study some subjects that he had always wanted to know about—psychology, Spanish, philosophy, current affairs. He joined the company Study Club and went once a month to hear about and discuss current events. From time to time he heard the President of his company urge the employees to take part in the affairs of the community, to be a constructive citizen at home as well as at work.

Joe went ahead in his work. He was finally invited to sit on a committee of workers and management to write a course of study in his specialization. His company education helped here, too, and he did such a good job that he was asked to help again on another committee. In this way he gradually became a part of the company educational staff.

Joe's story is one of many that would lead one to believe that job enlargement is a fundamental need of all people and is improved in proportion to the opportunity the worker feels he has to grow and expand in his own interests in life. Certainly it implies that there is no better adult education than that which germinates in the daily working life of the learner and which feeds back into that environment. In this case the experience of occupational achievement was balanced with the experiences of understanding, self-government, and close fellowship.

Questions for discussion

1. Can you trace a case of the expansion of essential experiences for maturing adulthood in a program representing your own specialization: e.g., a public evening school; an agricultural extension program; a university extension program?
2. Why is some industrial management concerned with education that combats the evils of specialization?
3. At what points do you see the leaders of the educational program playing any part in Joe's development?

Practice 17

Relating Needs and Resources by Program Service[4]

Good adult education germinates in the daily working environment of the learner and feeds back into that environment through education of the worker in trade unions as well as in his technical shop training.

In a good workers' education program, competency in the skills and knowledges of trade-unionism is as necessary as competency in the skills and knowledges of machine production and management. Furthermore, it is the conviction of those who are involved in this kind of education that the mastery of these skills and knowledges of trade-unionism on its highest levels can and do lead the learner to new experiences of learning that enable him to take part in his community life, serving well on its committees, its boards, and its councils.

The theory is that the trade-union is a natural laboratory in which workers may express themselves as citizens, both at work and in their community life.

One education program for workers was carried on through an independent organization, unaffiliated, as far as formal relationships are concerned, with any union. It was financed through foundation grants and gifts and private subscriptions of friends and of organized labor.

A few classes were held in the headquarters of the school, but in general, the policy was to carry services to local unions, both the CIO and AFL. There were four full-time staff workers who assumed the responsibilities of educational services of various types for the local unions and operated carefully and thoroughly in cooperation with the members of the union. The

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[4] The author is indebted to Miss Brownie Lee Jones, who in 1947 was Director of the Southern School for Workers, Richmond, Virginia, for her explanation of this excellent workers' education program service, which was carried on at that time. The School was subsequently discontinued when its Rosenwald Foundation grant expired.

school attempted to be of service through educational programs for both members of the labor unions and for the local leaders.

The school began its work by first being of service to the trade-union officials by improving their abilities to do their jobs. It prepared materials to aid the locals in meeting their operational problems. Guides for shop committee men, materials to help in conducting union meetings, and suggestions for increasing attendance were practical aids to the leaders. In doing this, potential educational leadership was deployed, for, as the trade-union leaders learned to meet their day-to-day problems by educational procedures, they became advocates of fact-finding research and use of educational resources in their relation with others.

Questions for discussion

1. In this practice, what advantages would there be in the decision of the adult educator to carry service to the local trade-unions as contrasted with organizing special classes?
2. What could happen to make these local trade-unions less effective as natural centers for relating education to the day-to-day experiences of the members?
3. Suggest a few steps that the leader of adult education would have to take to discover what services he should provide to the local leaders.

Practice 18

Relating Needs and Resources Through Education for Community Development [5]

In one southern metropolitan region during World War II, some southern planters decided to employ day laborers, and the sharecroppers and tenant farmers and their families were moved out. The displaced families actually lived on the roadside until the situation became a national scandal and the government was forced to construct small homes in a colony

[5] Adapted from an article by F. A. Behymer, "Happy New Year for Delmo Colonists," *The St. Louis Post Dispatch,* January 6, 1949.

at Delmo in Southeast Missouri. These were rented to some of the displaced sharecroppers.

After the war, the government, anxious to get out of public housing enterprises, sought to sell these homes at auction. The tenants again faced eviction. A young field missionary who lived among the tenants took the problem to his bishop in the nearby city. Citizens of the city agreed to enter into partnership with the tenants. Well-known men put up the $285,000 necessary to buy the entire colony, and a housing corporation was formed.

The Board of Trustees consisted of prominent citizens of St. Louis *and* individuals who lived in the houses at Delmo. A plan was arranged to liquidate the investment by selling the houses at an average price of $800, with a $100 down payment and $7.50 monthly payments to be made over a period of eight years. Residents of the property were to assist in its management, take partial responsibility for seeing that each paid his installments, and make plans to keep the property in good shape. All of this required a group program of self-education in property management and human relations. That was in January 1946. A year later, 550 families, 300 of them white and the remainder Negroes, were buying their homes, and many had them paid for in full far ahead of schedule.

The tenants took co-operative responsibility for seeing that collections were made monthly and that delinquencies in payments were made up. Only two delinquencies occurred in two years, and these were made up by the delinquents at a later date.

In addition, the tenants received advice and aid from their "partners" in the neighboring city and held frequent meetings for planning improvements and developing recreational and cultural facilities, as well as health and welfare services.

Gradually the tenants took over the full management of their property, with the "partners" of the neighboring city acting as friendly advisors.

Questions for discussion

1. Trace the educational process of community development in this practice.
2. What aspects of this practice are different from ordinary pressure group activities?
3. What is suggested here that is related to the United States program of technical assistance to undeveloped countries as outlined in the Truman "Point Four" policy?
4. How many and which of the five essential experiences (See Chapter Two) are brought into play in this practice?

FIFTEEN

Evaluating Progress

Our objective throughout this volume has been not so much to increase the number of adults who learn as to improve the *quality* of learning that takes place in either type of adult growth.

We have proposed that this be done by training leaders who realize that their work will be the basis for appraisal of adult experiences that contribute to the process of maturity. To give some basis for a more unified approach to such an appraisal among the many areas of specialized leadership in adult education, some criteria of desirable adult-learning growth have been suggested. These criteria have been used to appraise adult education in its three major forms in the United States: (1) individual home-study forms; (2) group-study forms for individual objectives; and (3) community development forms for immediate groups and communities as well as the world community. They have also been used to chart the unique functions of institutional administrators in developing a cultural climate in which creative leadership of adult education can be nourished.

Although much emphasis has been given to the particular relationship between experiences of adult growth and institutional leaders, the process of creative leadership has been consistently emphasized as one that must involve team-work between the inside and outside inventor. The so-called "natural" leader and the institutionally responsible leader have equally important parts to play, and each needs to learn specific skills and techniques in order to do his job.

At the outset of any creative program the leaders must know how to appraise and utilize all community resources that might be used for adult education. They must learn to discover these in institutions and agencies that are not usually characterized as "adult education" resources, as well as those that are.

They must know how to discover adult needs for continued learning simultaneously with their study of resources in some cases, and sequentially in others. Not only must they learn to see the needs that motivate adults to *begin* more serious study of their problems and aspirations, but they must know how to discover *new* needs that give adult learning-motivation some continuity and cohesion.

If the criteria of essential experiences for maturing adulthood, as suggested and applied in Part One, are to be used, the team of leaders will also need to know how to do four important things: (a) apply these to what they discover about the existing resources and needs; (b) analyze the gaps in the community program; (c) determine the unique function of their institutions in bridging these gaps; and (d) relate the needs and resources to the programs that the leadership teams develop.

In addition to these techniques the leader must develop skills in evaluating progress. A sense of growth and maturing and a feeling that he is effective in his work is as fundamental to the creative adult leader as it is to those with whom he works. We all need to know, from time to time, whether our efforts are effective, whether we are moving toward our objectives. In as complex an undertaking as the leadership of adult education, even if we have succeeded in clarifying our objective and have improved our process and techniques, it is difficult to evaluate our progress. In a preceding section dealing with designing of programs,[1] the survey practices described were directed primarily toward the task of relating needs and

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[1] See Chapter Thirteen.

resources in specific programs, or in cooperative appraisals to determine new program needs that should be met.

Satisfactory measures of the growth of adult learners have not yet been developed. Some of the better educational and psychological tests may be adapted to selected uses in adult education, but few of them provide satisfactory measures for the kind of adult growth we have been discussing in this book. Adults want to know how well they are doing in scholarship and the attainment of knowledge when this is their objective, but, in general, their real satisfaction and that of their teachers comes when they are aware that the unique personalities are finding ways to express themselves more completely. To date, however, their knowledge that they were making progress has had to come from: (1) occasional testimony of the adult learners, or other expressions of interest, such as attendance in classes; (2) random observations of change in some community project in which it previously had to be assumed that individual participants were learning.

Perhaps we can eventually develop much more objective measures of the real growth of individual adults toward maturity. Certain aids have been suggested by which the adult can make his own self-appraisal of this progress toward maturity.[2] More specific aids for self-evaluation in group growth are being developed in some of the experimental works of the National Training Laboratory in Group Dynamics.[3] But our concern here is with a method by which the leader of adult education can take stock of his efforts and see whether the joint efforts of the community toward adult maturity are, on the whole, reasonably sound, and, if not, what needs to be done to make them so.

The effect of a specific event, such as a workshop for the

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[2] Harry A. Overstreet, *The Mature Mind* (New York: W. W. Norton and Company, 1949).

[3] David H. Jenkins, "Feedback and Group Self-Evaluation," *Journal of Social Issues*, Leland P. Bradford and John P. French, Jr., Editors, Vol. 4, No. 2, 1948, pp. 50-60.

training of leaders in intergroup relations, was measured by Lippitt, Bradford, Benne, and others in Connecticut.[4] This plan suggested techniques of measuring growth of leadership before and after training. Such techniques might be adapted to a community adult education before and after some concentrated and cooperative effort had been made to improve it.

Instruments for evaluation of growth are often inadequate because they are so likely to overlook the human factor and its variables. The following suggestions for evaluation are made with consideration of this possible oversight. On the other hand, an instrument of this kind can become helpful as a springboard for discussion and for subsequent clarification of concepts, functions, and techniques. If improvements of similar instruments for evaluation of adult growth in the community are made, they will come from the cooperative contributions of many, both in the field of practical operation as well as in research.

Probably the chief function of the following proposal is to provide the leader with specific, practical applications of the relationship of the essential experiences to his own situation as well as a guide to subsequent steps in his job. If the leader can establish some kind of bench-mark for the adult education program in his community in relation to these experiences that lead toward maturity, the way will be more clear for determining the next steps to be taken.

EXPERIENCE-RESOURCE TECHNIQUE OF EVALUATION

Assuming that leaders in any locality or region are carrying on a cooperative or individual study of resources and needs as discussed in the preceding chapters, a good start toward evaluation might be made by keeping a card file of observations of the study of needs and resources. This file could be divided under headings for the essential experiences of maturing adulthood. These would be: *occupational achievement, understand-*

[4] Ronald Lippitt, *Training in Community Relations* (New York: Harper & Brothers, 1949).

ing, close fellowship, self-government, and *intermittent solitude.* As interviews were held with leaders of schools, colleges, county agents, home demonstration agents, labor leaders, newspaper editors, civic leaders, church leaders, and others, notes describing practices and services can be placed on the card under their proper headings. Guides for interpreting the observations or interview are suggested in Part One, particularly in Chapter Two. A rough model, on a national scale, for interpretation of various forms of adult study is suggested in Chapters Four through Seven. However, as leaders gain experience in this kind of classification of adult education activity in their community, they will discover much more dependable methods of making their judgments. Frequent discussions about these tentative judgments with participating adults, field workers, institutional leaders whose program is being studied, and others, will reveal factors that will tend to give the observers increasing confidence.

The cards can be revised frequently, and notes should be recorded on them with such questions as the following in mind:

1. How do the members of this adult group or activity follow up their immediate learning situations with conscious applications to their daily lives of what they are studying. In other words, is the learning reflected in experiences of the learners? This means that the observer must talk with the learners and observe them in daily experiences, visiting with them in shops, farms, homes, and elsewhere.
2. Does the experience lead to other learning experience? For example, even though the group is obviously studying the improvement of use of the mother-tongue, which might be listed as an experience in communication or *understanding,* does it carry over into new friendships, new group associations, new *fellowships?* Is the learning activity planned to accomplish such results or are they purely accidental?

3. How do the adults of the area being studied get an opportunity to improve their day-to-day associations by educational services that make these associations progressively more inclusive of all of the essential experiences?
4. Are the experiences of adults in the community, either in planned learning situations or their day-to-day activities, over-balanced or under-balanced? More specifically, are we minimizing the opportunity for each adult to grow, for example, in the experience of understanding, self-government or close fellowship in our zeal to improve the experience of occupational achievement?

The card file that contains a record of practice, kept with these questions in mind, becomes an accumulative, dynamic interpretation of the avenues and processes of adult growth in the community.

More than that, it becomes a valuable qualitative instrument for counseling adults in regard to community sources for continued learning. Finally, it can become the basis for meetings of community leaders to evaluate and appraise their program of adult learning. Directories and community catalogues of local educational resources for adults might be arranged from information contained in such files.

These card files would probably become much more significant from the standpoint of the quality of the work going on, if they reported actual learning-experience practices in addition to resource information. If such practices were listed under the essential experiences of maturing adulthood, some bench-mark indicating the job yet to be done and future growth would be available to the community.

Agreements can be reached in each community, as experience in observation progresses, on the form and type of observation to be recorded on each card. A suggested form would include a single guide card of one color containing the following items of information for each agency, group, or institution:

(1) Name, address, and official personnel of organization
(2) Person to contact (title and telephone)
(3) Purpose and objectives (stated briefly)
(4) Adults served (limitations and qualifications)
(5) Facilities provided (plant, equipment, etc.)
(6) Services provided
(7) Sub-groups sponsored by the institution or agency
(8) Activities
(9) Method of financing (fee, public taxation, philanthropy, subscription)

This information would form a guide of resources which always preceded the experience-practice cards. The experience-practice cards would be of a different color. The following is a suggested recording. The items in parenthesis are filled in by the observer.

CODE NUMBER (48) EXPERIENCE CATEGORY (Occ. Ach.)
OBSERVER: (J. Doe) CROSS REF. (Close Fel. #51)
DATE OF OBSERVATION: (9/14/51)
RESOURCE: (Cooperative Extension Service, County Agent)
SOURCES: (Visit to activity; observation; conversation with leader and group; visit to farm of one of the participants.)
PRACTICE: (The group carries on a survey of farming needs of each member; visits each member's farm, discusses needs; plots chart of farming needs of group and relates these to possibilities of the community. Carries on experimental farming in three-acre plot near school. Has extensive library of government bulletins and uses them. Follow-up to one member's farm showed application by improvement of crop on a formerly unproductive hillside. He also traced process of how he came to this group and its influence.)

DEVELOPING AN APPRAISAL CHART

Gradually the leader accumulates information for arranging a chart showing the type and quality of needs and resources and can currently spot the gaps and omissions with which he might be concerned, as well as the institutional group potentials. The following *Chart of Observations of Community Adult Experiences of Learning* is merely suggestive of one form which this might take.

Chart of Observations of Community Adult Experiences of Learning

RESOURCES	ESSENTIAL EXPERIENCES (NEEDS)					
Details and examples of most of the following classifications may be seen in *The Handbook of Adult Education in the United States* *	*Occupational Achievement*	*Understanding*	*Close Fellowship*	*Self-Government*	*Intermittent Solitude*	*Total Practices Recorded*
	Practices Cards in File (Numbers refer to card code)					
Adult Education Councils						
Adult Schools and Institutions	(3) (22) (106)	(9)	(48)	(15)		6
Agricultural and Rural Education						
Alumni Education						
Autonomous Groups						
Civic Education Groups						
Community Colleges						
Community Improvement Associations						
Consumer Education Groups						
Corporation Training						
Subtotal Experiences: Practices Carried Forward						

* Institute of Adult Education and American Association for Adult Education, Mary L. Ely, Editor, (New York: Bureau of Publications, Teachers College, Columbia University, 1948), Part V.

Chart of Observations of Community Adult Experiences of Learning
(Continued)

Resources	Essential Experiences (Needs)					
Details and examples of most of the following classifications may be seen in *The Handbook of Adult Education in the United States* *	*Occupational Achievement*	*Understanding*	*Close Fellowship*	*Self-Government*	*Intermittent Solitude*	*Total Practices Recorded*
	Practices Cards in File (Numbers refer to card code)					
Correctional Institutions						
Creative Arts Agencies						
Family Life Education						
Foreign Born, Education of						
Forums						
Group Work Agencies						
Health Education						
Housing Education						
Intercultural Education						
Labor Management						
Men's and Women's Clubs						
Museums						
Subtotal Experiences: Practices Carried Forward						

Chart of Observations of Community Adult Experiences of Learning
(Continued)

Resources	Essential Experiences (Needs)					
Details and examples of most of the following classifications may be seen in *The Handbook of Adult Education in the United States* *	*Occupational Achievement*	*Understanding*	*Close Fellowship*	*Self-Government*	*Intermittent Solitude*	*Total Practices Recorded*
	Practices Cards in File (Numbers refer to card code)					
Music Groups						
Public Libraries						
Public Schools						
Radio Education						
Recreation						
Rehabilitation						
Religious Ed.						
Settlements						
Teacher, Leader Improvement						
Theater, Non-profit						
Training Groups and Institutes						
University Ext.						
Vocational Guid.						
Workers' Education						
World Affairs Groups						
Young Adults						
Others						
Total Experience-Practices						

A group of leaders discussing their community program in relation to experiences could see from the chart the essential experiences that seemed to be emphasized for the community as a whole, and for each of the resource agencies. An additional page could be added for resources not listed. Gaps and weaknesses in the total community program, as well as institutions and agencies best equipped to deal with them would be apparent. The examples given on the chart would show that for the *Adult Schools* not included in the Public School program, three practice observations were on file on cards numbered 3, 22, and 106 relating to the experience of occupational achievement. One of these might, for example, be a brief recording of the course offerings relating to *occupational achievement;* another, the placement service; and another, the special institutes for workers' education or labor management institutes. Card number 9, filed under the experience of *understanding,* might be a description of a course in human relations and the way the students followed through to carry on experiments and field studies in reducing racial tensions; or, it might deal with family counseling services. One practice of the Adult Schools in the experience of *close fellowship* will be found on card 48 of that experience classification, one under the index heading of experiences of *self-government,* and none in the experience of *intermittent solitude.* A total of six major practices of the *Adult Schools* are shown. For this category of community resources, the weight of activity seems to be heavily concentrated on the experience of *occupational achievement.*

This should not be interpreted to mean that the *Adult Schools* observed should immediately begin to expand their program to balance these experiences. Balanced experience may be better attained by counseling adults on other resources in the community wherein such learning experiences may be explored. On the other hand, the *Adult Schools* may reexamine their own programs and see where the learning experiences

might be strengthened, if they were not otherwise available or convenient to their adult clientele.

The most important information obtained here, however, is not quantitative but qualitative. All recorded observations can become the basis for discussions, publications, films, exhibits and other methods of interchange of creative practices.

IMPROVEMENT OF PRACTICES

The leaders are now in a position to begin to exchange some of their creative practices under the influence of a unified and integrated philosophy. A publication containing the most exciting and creative of these practices, under the headings of each of the essential experiences, would make a valuable workbook for each leader in the community. This type of publication of creative educational practices, assembled on a metropolitan scale, has been widely used by leaders of elementary and secondary education in the New York Metropolitan region.[5]

In addition, a periodical magazine called *The Exchange* is devoted to an exchange of practices of thousands of teachers and furnishes a communicative medium of creative improvements. It is published by the Metropolitan School Study Council and has evolved from the systematic effort of the Council to make the experience of teachers and group leaders the basic material for improved schools.

The publication has stimulated local production of publications of practices in attractive community magazines which exchange ideas and practices of the school program. This kind of current publication could be prepared for a total community adult education program, and might contain information from the observation card files on frequent exchanges of the best practices in all of the agencies of adult education. This information would be more than an exchange of events and programs;

[5] Metropolitan School Study Council, *What Schools Can Do: 101 Patterns of Educational Practice* (New York: The Council, Teachers College, Columbia University, 1947).

it would go deep into the soil of adult education and discover the sprouting seed of creative practices of the adult learners and leaders.

Leadership in service conferences, discussions, and other improvement techniques could make the experience-practice card file and the observation chart the basis for informing the public of progress and opportunities in community adult education programs. Adult counseling service can become intelligent in its referral of adults to agencies and institutions of adult education. The files can become springboards in the search for volunteer leaders.

These are some of the methods by which current practice in community adult education might be improved through the experience-practice technique of evaluation. Other values would be discovered as the leaders cooperatively perfected their skill in its use and improved the various instruments.

Evaluation would then take on the vitality of a dynamic interplay of appraisal and action, based upon the premise of all creative art, namely, that form follows function.

However, this is not a case for a particular approach to adult education. On the contrary, it is an attempt to encourage diversity and originality within a framework of objectives for all leaders. This framework of objectives has been stated repeatedly throughout this book: to find some way to bring about a fusion of study and action in the daily life of adults that will help them to find more meaning and significance in adulthood.

William James [6] cautions us against educational enthusiasms which pretend to have all the answers to any question. As an adult educator, James refers to his own lesson in learning: "how soaked and shot through life is with values and meanings which we fail to realize because of our external and insensible point of view." He tells of a visit to Chatauqua, years ago, when

[6] William James, *Talks to Teachers on Psychology* (New York: Holt and Company, 1939), pp. 264-301.

it was known primarily as a cultural paradise. He left Chatauqua with an awareness of its high idealism; but he felt, also, its lack of realistic connection with the outside world. He turned his gaze toward the courage and heroism of the daily lives of the laboring class, and a "wave of sympathy greater than anything I had before felt with the common life of common men began to fill my soul."

James reflected on his intellectual kinship with Tolstoi, who placed the plodding laborer on a pedestal, emphasizing his great will and fortitude. But he contemplated on the fact that even in Chatauqua there were men of great will and courage and even among common laborers there were cowards and scallawags. He reasoned that the thing that made these attractive adults different from the rest was the fact that they behaved "in obedience to some inner *ideal,* while their comrades were not activated by anything worthy of that name."

In this conclusion, however, James saw weakness, for

> mere ideals are the cheapest things in life. Everybody has them in some shape or other, personal or general, sound or mistaken, low or high . . . and the more ideals a man has, the more contemptible, on the whole, do you continue to deem him, if the matter ends there for him and if none of the laboring man's virtues are called into action on his part,—no courage shown, no privations undergone, no dirt or scars contracted in the attempt to get them realized.[7]

And finally,

> I seem to be just taking things up and dropping them again. First I took up Chatauqua and dropped that; then Tolstoi and the heroism of common toil, and dropped them; finally I took up ideals and seem now almost dropping those. But please observe in what sense it is that I drop them. It is when they pretend *singly* to redeem life from insignificance. Culture and refinement alone are not enough to do so. Ideal aspirations are not enough when uncombined with pluck and will. But neither are pluck and will, dogged endurance

[7] *Ibid.*

> and insensibility to danger enough, when taken all alone. There must be some sort of fusion, some chemical combination among these principles, for a life objectively and thoroughly significant to result . . . and he would needs be a presumptuous calculator who should with any confidence say that the total sum of significances is positively and absolutely greater at any one epoch than at any other of the world.[8]

James concludes:

> There are compensations [for the rapidly changing external world around us] and no outward changes of condition in life can keep the nightingale of its eternal meaning from singing in all sorts of different men's hearts. That is the main fact to remember. If we could not only admit it with our lips, but really and truly believe it, how our convulsive insistencies, how our antipathies would soften down. If the poor and the rich could look at each other in this way, *sub specie alternates,* how gentle would grow their disputes, what tolerance and good humor, what willingness to live and let live, would come into the world! [9]

It is this kind of evaluation that will probably bring to future adult education a new impulse of creativity, in which we recognize that there is no single way for adults to redeem life from insignificance and that the eternal meaning of life is singing in all men's hearts, however different they may be.

If the creative leader of maturing adulthood will look at his task this way, and continue to seek "some sort of fusion" of the "ideal aspirations" of adults with their "pluck and will," adult education may still play an increasingly significant part in a changing world that demands all the idealism and endurance we can mobilize.

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[8] *Ibid.*
[9] *Ibid.*

APPENDIX A

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APPENDIX A

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APPENDIX B

Questionnaire Forms

(FOR USE IN CONNECTION WITH CHAPTERS 11 AND 12)

APPENDIX B

Questionnaire Forms

(FOR USE IN CONNECTION WITH CHAPTERS 11 AND 12)

APPENDIX B

Questionnaire Forms

(FOR USE IN CONNECTION WITH CHAPTERS 11 AND 12)

These Forms Were Used in the Buffalo, New York Survey of Adult Education *

The following questionnaire forms are adaptations of those used in the adult education phase of a recent survey of the public education program made in Buffalo, New York. The author is indebted to Dr. J. Cayce Morrison, Assistant Commissioner of Research, of the New York State Education Department, who was in charge of the survey. Dr. Benjamin C. Willis, Superintendent of Schools of Buffalo, also gave his consent to using these forms. The author is also indebted to Mr. R. J. Pulling, Chief of the Bureau of Adult Education of the New York State Department of Education, and to his staff, who constructed and administered the forms as part of the survey of adult education in Buffalo.

The Program Survey Questionnaire was filled out by representatives of most of the sixty institutions and agencies carrying on some kind of adult education in Buffalo.

The Citizens Questionnaire was filled out by Buffalo citizens after a representative of the survey staff met them at their regular adult meetings (service clubs, women's groups, etc.) and made a brief explanation of the purpose of the questionnaire in connection with the survey.

* Minor adjustments have been made in reproducing these forms to conserve space.

THE UNIVERSITY OF THE STATE OF NEW YORK
THE STATE EDUCATION DEPARTMENT

SURVEY OF THE BUFFALO PUBLIC SCHOOLS
Adult Education Division

January 29, 1951

Section on Adult Education Programs of Organizations, Institutions and Agencies Other than the Public Schools in Buffalo, New York

PROGRAM SURVEY QUESTIONNAIRE *

Part I

Background of the Organization

A. Name of Organization ______
Main address ______
Address of branches
or sub-groups ______

B. Name of President or Chief
Executive Officer ______
Title ______

C. Name of Person to be addressed for further information (should be person in charge of adult education activities)
Title ______
Address ______
Telephone ______

D. What is the official purpose of the organization? ______
______

E. *Financing*

1. In general, how are the adult education activities financed (endowment, appropriation, fees, subscription, contribution)
______
2. If finances are derived from more than one source, what percentages are derived from each source?
______

---

* Please feel free to make your replies to the following questions as detailed as would be of the greatest help in the Survey. Where insufficient space is provided, replies may be carried over to the backs of pages, or additional pages may be submitted.

F. *Membership*

1. Is this a membership organization? ______
2. If so, what is the total membership? ______
3. Is membership a requirement for registering in adult education activities? ______
4. Is there a limit on the number of members? ______ What? ______
5. If membership is *not* a requirement, what percentage of participants in adult education are *not* members? ______
6. What are the requirements for membership? ______

______

Part II

Description of Program

A. *General Description*

1. Adult education activities are offered to the (public) (members) in the following fields (check appropriate blanks)

______ Academic and General	______ Homemaking
______ Civic and Public Affairs	______ Parent and Family Life
______ Americanization and Elementary	______ Physical, Health, Safety
______ Arts and Crafts	______ Recreation
______ Commercial and Distributive	______ Music and Drama
______ Vocational and Technical	______ Education for the Handicapped
______ Other	

2. Total registration for all activities: ______
   Explanation (distinguish between tours, visits, etc., and single lectures or meetings, and series of meetings)
   ______
   ______

3. Breakdown of registration
   (If the following breakdowns cannot be furnished precisely, please make general statements on distribution of registrants by these various groupings. Please mark the estimated figures with an asterisk.)

a. By age

	No.	%
17-30	______	______
31-50	______	______
50-65	______	______
Over 65	______	______

b. By sex

	No.	%
Men	______	______
Women	______	______

(If the following breakdowns cannot be furnished precisely, please make general statements on distribution of registrants by these various groupings. Please mark the estimated figures with an asterisk.)

c. By educational background (Highest grade completed)

	No.	%
No formal schooling	______	______
1-7	______	______
8th grade	______	______
9-11	______	______
High school graduate	______	______
Some post-high school	______	______
Bachelor's degree	______	______
Study beyond Bachelors	______	______

d. By occupation

	No.	%
Housewife, student, retired, unemployed	______	______
Unskilled worker	______	______
Semi-skilled or skilled worker, including clerical	______	______
Sales, foreman, supervisor, administrator	______	______
Professional	______	______
Executive	______	______

4. Locations of activities:
Number or percent offered in

			Number of Locations:
a. Central building	______	______	______
b. Branches	______	______	______
c. Neighborhood locations	______	______	______
d. Organization or interest group locations (i.e., union halls, lodges, clubs)	______	______	______
e. Other (explain)	______	______	______

5. Scheduling: Number or per cent of activities offered in

a. October-May		______	______
b. Weekdays:	Morning	______	______
	Afternoon	______	______
	Evening	______	______
Weekends:	Morning	______	______
	Afternoon	______	______
	Evening	______	______

6. Leadership
   a. Number of teachers or leaders ______________________
   b. How many (number or percent) with professional training in education, social work, group work, or similar fields? __________
   c. Sources of leaders: ______________________
   d. Any training or briefing of leaders (in-service)?: __________
   ____

7. Supervision
   Exercised by whom? ______________________
   ____
   Practices and procedures of supervision ______________
   ____

8. Administration of adult education activities:

	Title and duties	Full or Part-time
a. Chief administrator	____________________	__________
	____________________	
b. Other administrators	____________________	__________

9. Fees
   a. Other than charges for materials or books, what portion of the total cost of the adult education program is met by the charging of fees __________ or membership dues __________?
   b. If dues are charged, are there also fees charged for adult education activities? ______________________
   c. Please cite some typical fees charged for adult education activities. ______________________
   ____

10. Promotion and Publicity
    a. At the beginning of the year, how is the community informed of your adult education offerings? ______________
    ____
    b. How is the community kept currently informed of developments and events in your program? ______________
    ____

Appendix B

THE UNIVERSITY OF THE STATE OF NEW YORK
THE STATE EDUCATION DEPARTMENT

SURVEY OF THE BUFFALO PUBLIC SCHOOLS

Adult Education Division

II. B

B. *Description of Activities:* Annual Period Covered________ to ________

	Course or Activity	*Approx. No. People Participating in Year*	*Approximate Average Time Spent by Each Person*	*Location at which conducted* *
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				
12				
13				
14				
15				
16				
17				
18				
19				
20				
	Sub Total			
	Grand Total			

* Please give full address the first time a location is cited; thereafter you may use some distinctive word or number from the name or address to identify a location.

C. *Program Planning*

1. According to your present plans, how will your program a year from now differ from your present program, with respect to activities offered, people served, methods and procedures, leadership, resources, etc.?__________

2. a. How is staff advised and informed about community needs? __________

   b. Please describe advisory groups, methods and procedures used to obtain such advice and information __________

   c. In determining program plans, how is advice and information that is gathered translated into program plans? __________

Part III

Relationships: Educational Needs

A. *Relationships*

1. During the past 12 months, approximately how many times have you had contact with administrative personnel of the public schools' adult education program? __________
   Please describe such contacts __________

   Did such contacts result in services or other benefits to your program? Please explain __________

2. During the same period, did you have contacts with administrators of the adult education programs of other agencies? _____ How many? _____
   Please describe, indicating how services were shared, information exchanged, etc. __________

   Have you any established policy concerning relationships and cooperation with other local agencies engaged in adult education? Please explain __________

   Is there any provision for avoiding conflicts with other organizations in scheduling events of importance and interest to the community at large—or for avoiding duplication of adult education offerings to the public?
   Please explain __________

3. What, in your view, would be the best possible relationships between your program and that of the public schools, in order to achieve mutual benefits? ______________________________

____

What steps would you suggest to help bring about such relationships? ______________________________

____

4. What, in your view, would be the best possible relationships among all agencies offering adult education activities—including your program and that of the public schools? ______________________________

____

What steps would you suggest to help bring about such relationships? ______________________________

____

B. *Needs for Adult Education*

1. Of what needs for *additional* adult education activities in Buffalo are you aware? (In identifying needs, please distinguish between community-wide needs and particular needs of various groups of people-age groups, occupational groups, socio-cultural groups, neighborhoods, language groups, etc.)

____

How have you come to know of such needs? (Advisory groups, conversation, experiences, etc.) ______________________________

____

2. What activities and approaches can you suggest for meeting these presently-unmet needs? ______________________________

____

3. What do you believe should be the role and function of the public schools in meeting all or some of these presently-unmet needs?

____

THE UNIVERSITY OF THE STATE OF NEW YORK

THE STATE EDUCATION DEPARTMENT

SURVEY OF THE BUFFALO PUBLIC SCHOOLS

Adult Education Section

February 1, 1951

CITIZEN QUESTIONNAIRE

PART I

1. Male ______ Female ______
2. My age is: 16-21 ______; 21-34 ______; 35-49 ______; 50-64 ______; Over 65 ______
3. I am: Single ______ Married ______

4. My occupation is ____________________

5. I have ______ children. Their ages are ____________________

6. I have lived in Buffalo: Less than 2 years ______; 2-20 years ______; All my life ______

7. Have you ever attended any adult education class here in Buffalo? Yes ______ No ______

8. If the answer to 7 above is "Yes," what were these classes? During what years did you take them? ____________________
____

9. Indicate your opinion of this class (or these classes): Excellent ______ Good ______ Fair ______ Poor ______

10. How did you learn about the class or classes you attended?

Radio ______	Newspapers ______	A business acquaintance ______
TV ______	Posters ______	An agency * ______
Flyers ______	A friend ______	Other (Specify) ______
Mail ______	A class member ______	

11. If you wanted general information about adult education, to whom would you apply? Person (Title) ____________________
Office (Title) ____________________

12. Do you think that an adult in Buffalo can take a course in automobile mechanics, or plumbing, or carpentry through the public school? Yes ______ No ______

13. Do you think that an adult in Buffalo can take a course in public speaking in the public schools? Yes ______ No ______

14. Do you think that an alien can study in the public schools to prepare himself to become a naturalized citizen? Yes ______ No ______

15. If you were to enroll in an adult education course, would you expect to pay: Nothing ______ 50¢ ______ $1.00 ______ $5.00 ______

16. Can one earn an elementary or secondary diploma through adult education? Yes ______ No ______ Don't know ______

17. Do you think that the community would be improved by having more of its citizens take part in adult education classes? Yes ______ No ______

18. Do you know of any adult education classes which seem to be of doubtful value to the people of Buffalo? Yes ______ No ______ If so, specify ____________________
____

* If your attendance at an adult education class was recommended by an organization, please name it. ____________________

19. If you were considering enrolling in an adult evening course, would you want the class to meet: Twice a week ______ Once a week ______ Once every two weeks ______ Once a month ______

20. Would you be able to attend day classes for adults if conveniently located and scheduled? Yes ______ No ______

21. Would you like to have the adult education staff make available to your club or organization the help of a skilled person to assist your leaders in the development of your club programs at no cost to you or your club? Yes ______ No ______

22. Would you like to have the adult education staff make available certain educational aids to help in the operation of your club programs? Such aids might include films, film strips, charts, globes, maps, models, discussion starters, recordings, etc. Yes ______ No ______

23. Would you like to have the adult education staff make available complete programs for your club or organization meetings? Such programs might include speakers, panel discussions, film forums, discussion leaders, debate-discussion and book reviews on topics chosen by your group. Yes ______ No ______

24. In the city of Buffalo there are hundreds of clubs and organizations that meet regularly. Do you feel that the adult education staff would be providing an important educational service if it were to organize leadership training workshops for group and club leaders? These workshops might include such items as (1) Leadership functions (2) The use of committees (3) Good discussion leadership (4) Group work fundamentals (5) Program materials and visual aids (6) Selection of program content (7) Parliamentary procedure. Yes ______ No ______

25. Would you be willing to spend an occasional day in an all-day conference or institute to discuss important local, national and international questions, such as: *Preparing Your Child For Kindergarten; How to Meet an Atomic Bomb Attack; Getting Acquainted with Candidates for Election; The Need for Controls to Combat Inflation; City Operation of Buffalo Transit System; Should The United States Send an Army to Defend Western Europe?* Yes ______ No ______

26. Would you be willing to attend community forums, meeting in occasional two- or three-hour evening sessions, for the discussion of such topics as mentioned above? Yes ______ No ______

27. Would you be willing to attend smaller neighborhood discussion groups, meeting from time to time, to consider such topics as mentioned in question 25? Yes ______ No ______

THE UNIVERSITY OF THE STATE OF NEW YORK

THE STATE EDUCATION DEPARTMENT

SURVEY OF THE BUFFALO PUBLIC SCHOOLS

Adult Education Section

February 1, 1951

CITIZEN QUESTIONNAIRE

PART II

Listed below are a number of subjects and activities which are commonly found in adult education programs throughout New York State. In Column 1, please check those in which you would have enough personal interest to attend if the class were provided at a time and place convenient to you.

After completing Column 1, please check those in Column 2, which, in your opinion, are important enough to be offered for the benefit of other adults in Buffalo.

	Column 1	*Column 2*
1. High school courses leading to a high school diploma		
2. Preparation for high school equivalency test		
3. Astronomy for amateurs		
4. Study of rocks and local rock formations		
5. Great books		
6. Short story writing		
7. Newspaper reporting and editing		
8. A foreign language (name) *Check below the type of instruction desired:* Elementary ______ Advanced ______ For business use ______ For travel ______ For everyday conversation ______ For writing and translating ______		
9. Practical psychology		
10. Personality development		
11. Public speaking		
12. Bringing your science up-to-date		
13. Refresher mathematics or reviewing arithmetic		
14. American history		

	Column 1	Column 2
15. The history of Buffalo		
16. Historical background of the present world situation		
17. Meeting your city through group visits		
18. Leadership training for club officers		
19. Leadership training for Den mothers		
20. Eliminating prejudices		
21. Understanding labor unions		
22. Statesmanship of labor		
23. The United Nations and the Veto		
24. Local problems		
25. The study of local government		
26. English for the foreign-born		
27. Citizenship training for the foreign-born		
28. Preparation for Naturalization		
29. Courses leading to an elementary school diploma		
30. Correct English speech		
31. Orientation to American life		
32. Making things from wood		
33. Making things from metal		
34. Arts and crafts for group leaders		
35. Making posters		
36. Silk screen process		
37. Toy making		
38. Christmas card design		
39. Oil painting		
40. Water-color painting		
41. Sketching		
42. Jewelry making		
43. Working with plastics		
44. Photography		
45. Weaving		
46. Working with leather		
47. Ceramics		
48. Commercial art		

	Column 1	Column 2
49. Design		
50. Other arts or crafts (name)		
51. Typewriting		
52. Shorthand		
53. Business machines		
54. Business English		
55. Business law		
56. Accounting		
57. Business arithmetic		
58. Bookkeeping		
59. Salesmanship		
60. Small business operation		
61. Window display		
62. Store lighting		
63. Advertising		
64. Credit		
65. Secretarial practice		
66. Art of conference and interview		
67. Supervisory training		
68. Building good will in business		
69. Federal and state regulations		
70. Income tax laws		
71. Training for an occupation (specify)		
72. Blueprint reading		
73. Basic mathematics		
74. Use of the slide rule		
75. Home radio repair		
76. Kitchen cabinet construction		
77. Technical skill needed for home use (specify)		
78. Building a summer cabin		
79. Remodeling an old home		
80. New home planning		
81. Modern building materials		
82. Homemaking for young brides		
83. Beginning sewing		

	Column 1	Column 2
84. Advanced sewing		
85. Dressmaking		
86. Draperies and slip covers		
87. Remodeling old clothes		
88. Flower arrangement		
89. Preparing food for a large family		
90. Big meals on small budgets		
91. Preparation of salads		
92. Entertaining with food		
93. Home canning of foods		
94. Home freezing of foods		
95. Wise purchasing of foodstuffs		
96. Purchase of family clothing		
97. Budgeting for your family		
98. Financing your new home		
99. Insurance for home owners		
100. Interior decoration		
101. Vegetable gardening		
102. Flower gardening		
103. Care of lawns and shrubs		
104. Repairing and refinishing furniture		
105. Using and caring for home appliances		
106. Safety in the home		
107. Understanding the pre-school child		
108. Understanding the elementary school child		
109. Problems of adolescence		
110. Preparing my child for college		
111. Games for the family		
112. Outdoor recreation for the family		
113. Explaining sex to children		
114. Home guidance for children		
115. Pre-marriage instruction		
116. Physical fitness for men		
117. Physical fitness for women		
118. Instruction in a specific sport. (name the sport)		

	Column 1	*Column 2*
119. Indoor recreational opportunities		
120. Safe boat handling		
121. Auto driver training		
122. Safe handling and use of firearms		
123. Worry less and live longer		
124. Preservation of physical health		
125. Healthful practices		
126. First aid		
127. Home nursing		
128. Life saving		
129. Practical nursing		
130. Clinic for referees		
131. Sports appreciation clinic		
132. Camping and outdoor crafts		
133. Community band		
134. Community orchestra		
135. Community chorus		
136. Men's chorus		
137. Women's chorus		
138. Little theatre group		
139. Music appreciation		
140. Group piano instruction		
141. Stagecraft		
142. Radio production		
143. TV production		
144. Theory of music		
145. Harmony		
146. Creative music		
147. Lip reading		
148. Speech correction		
149. Improving my reading		
150. Spending family income		
151. Buying insurance: life, health and accident, etc.		
152. Outdoor recreational opportunities		
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